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Building the City for God

ELEVENTH COUNCIL OF CITIES

OF THE

METHODIST EPISCOPAL CHURCH

CHICAGO
1937

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Building the City for God

ELEVENTH COUNCIL OF CITIES
of the
DEPARTMENT OF CITY WORK

Channing A. Richardson, Superintendent

Chicago Temple, Chicago, Illinois

October 26, 27, 28, 1937

Board of Home Missions and Church Extension
of the Methodist Episcopal Church

E. D. Kohlstedt, Executive Secretary

1701 Arch Street Philadelphia, Pa.

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Introduction

THE DEPARTMENT OF CITY WORK of the Board of Home Missions and Church Extension of the Methodist Episcopal Church presents, in this volume, the report of another Council of Cities. This is the eleventh in the series, the first Council having been held in Chicago in 1917.

Vast changes have taken place in the community life of our American cities since the time of that first Council. The changes, however, have been chiefly in circumstances, and not in essentials. Cities are masses of people, and, though the type of machines which they operate may change, the personalities, as such, continue to be the same.

It is with these personalities that the Church and the Church worker are concerned. It is out of these personalities that the city of God will be built.

It is our hope that the presentations of this, another Council of Cities, may aid in the bringing of the Kingdom of God in the cities of America.

C. A. R.

Three Major Problems

By Bishop Adna W. Leonard
Pittsburgh, Pa.

THE AMERICAN HERITAGE AND AMERICAN CITIES

WHEN the Mayflower, a little ship of one hundred and eighty tons burden,—hired to take the pilgrims from Southampton, England, to the New World in 1620,—arrived at Plymouth, December 11 or 21, new style (anniversary celebrated December 22), it deposited upon the shores of the New World a group of people who had a deep and vivid sense of Jehovah's interest in human affairs. They ordered their lives according to the Law of God; they founded their nation in His name; their homes were built about a family altar of prayer, and their authority in matters of faith and practice was based upon the Bible,—the Word of God.

On the sixty-third day of their long and tedious voyage they sighted Cape Cod. Having said farewell to their native land, they sought a refuge from persecutions. They possessed no charter from their king and asked for nothing but divine guidance and protection. Realizing the necessity of having a government, and holding that they were all on an equality, they drew up a constitution to which the entire company, numbering forty-one souls, subscribed their names and mutually pledged their obedience.

The Constitution was as follows: "In the name of God, amen; we, whose names are underwritten, the loyal subjects of our dread sovereign King James, having undertaken, for the glory of God, and the advancement of the Christian faith, and honor of our king and country, a voyage to plant the first colony in the northern parts of Virginia, do, by these presents, solemnly and mutually, in the presence of God and one of another, covenant and combine ourselves together, into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid; and, by virtue hereof, to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most convenient for the general good of the colony. Unto which we promise all due submission and obedience."

This very significant document, which had its birth in the Mayflower, proclaimed and established popular constitutional liberty. The colonists were largely a rural and agricultural people. This insured moral ruggedness, industry, and intellectual vigor. It also developed capacity for hard work, power of initiative, and independence in thought and action. The home was the center of the civic and social life. The sanctuary was the center of the community life, and religious instruction placed major emphasis upon the moral responsibility of the individual. In due time they went from the plow

to the pulpit and from the field to the forum, not a few becoming leading theologians and statesmen. Their chief interests centered in the home, the church, and the college. The churches and colleges of New England were the natural outcome of such a vital faith as that of the Pilgrim Fathers. They inscribed upon the seal of Harvard College "For Christ and His Church," but they did not stop there. They imbedded those words in the very heart of the nation.

"The pilgrims," according to the historian Bancroft, "were Englishmen, Protestants, exiles for conscience, men disciplined by misfortune, cultivated by opportunities of extensive observation, equal in rank as in rights, and bound by no code but that of religion or the public will." From such a background and from such qualities of Christian life and character have we come as a people. They knew what many in this day seem not to know, namely, that a righteous government and a secure republic are impossible separate and apart from God.

A knowledge of immigration into the United States is essential if the remarkable development of this country is to be understood. Henry Pratt Fairchild for convenience divides the history of immigration into five periods. "The first of these includes the time between the first settlement of the North American colonies and the year 1783. This date is chosen for the end of this first period because, as Professor Mayo-Smith has expressed it, 'At that time the state was established, and any further additions to the population had little influence in changing its form or the language and customs of the people.' The second period, from 1783 to 1820, marks the beginning of national life. It was a period of small immigration, and closes with the year in which federal statistics were first collected in regard to the stream of immigration. The third period begins in 1820 and ends roughly about 1860. This period is marked by the beginning and culmination of the first great rise in the immigration stream, by a growing opposition to the immigrant, and by state control of the admission of aliens. The period from 1860 to 1882 begins with the Civil War agitation, witnesses the disappearance of state control, and closes with the year in which the first immigration law was passed by the federal government. The fifth, or modern, period is from 1882 to the present."

A distinction should be made between those who laid the foundations and erected the political framework of the thirteen colonies and of the Federal Union, and those who found upon their arrival here the United States Government in operation, and its social, political, and educational institutions well established. The former were colonists and the latter immigrants.

Franklin is authority for the statement that the population in the colonies in 1751, amounting to about one million souls, had been produced from an original immigration of less than eighty thousand. The first census of the United States was made in 1790 and gave a population of 3,929,214, not including Vermont or the territory northwest of the Ohio River, which would bring the total up to not less than 4,000,000. Prescott F. Hall in his work on *Immigration*

says, "The first records of immigration began with the year 1820, and although the number of immigrants who arrived in the United States from the close of the Revolutionary War to 1820 is not certain, it is estimated by good authorities at 250,000." He also says: "The original settlers of this country were, in the main, of Teutonic and Celtic stock. In the thirteen original states the pioneers were practically all British, Irish, Dutch, and German, with a few French, Portuguese and Swedes; and, in this connection, it should be remembered that a large proportion of the French people is Teutonic in origin. The Germans were Protestants from the Palatinate and were pretty generally scattered, having colonized in New York, western Pennsylvania, Maryland, and Virginia. The Swedes settled upon the Delaware River. The French were Huguenots driven from home by Louis XIV; and though not numerous, were a valuable addition to the colonies. The Irish were descendants of Cromwell's army and came from the north of Ireland. All the settlers had been subjects of nations which entertained a high degree of civilization, and were at that time the colonizing and commercial nations of the world. At a later period, the annexation of Florida and Louisiana brought in elements of Mediterranean races, so-called; but owing to various considerations into which it is not necessary to enter here, the civilization and customs of the British overspread these regions, as well as those colonized originally by the Dutch and French, and produced a substantial uniformity in institutions, habits and traditions throughout the land."

The first records of immigration therefore begin with 1820 during which year the total number of immigrant aliens admitted from all other countries was 8,385. From 1820 on, the numbers greatly increased, so that as the official records show, the total immigration to the United States from the close of the Revolutionary War to the close of 1936 was 38,018,550. The present foreign-born population of this country is about 12½ millions.

Such a movement of population is unprecedented in the history of the world. At times this movement of population was so great that in a single day, May 7, 1905,—12,000 immigrants entered New York within a period of twelve hours. The crowd is with us, with their alien languages, customs, religions, and ideals.

According to the last census, covering the 13,216,928 foreign-born white population here in 1930, the number shown as unable to speak English was 869,865 or 6.6 per cent,—277,010 being natives of Italy, and 161,711 of Poland.

In 1936 there were in the United States 12,945 daily newspapers, of which number 1471 were published in foreign languages. Of the number of foreign newspapers, 94 have a daily circulation of 1,659,184. Foreign language weeklies have a circulation of 2,463,538.

How valuable this foreign crowd has been to us as a people, every well informed citizen knows. We are not unmindful of the great power and the wealth the immigrant has added to our country and I believe the American people are deeply appreciative of the vast good the country has received.

The complexion of the crowd has changed. We started with immigrants of the best stock in Europe. In the course of years the character and type of the alien immigrant changed and that change accounts for many of our most serious social and religious problems.

The pilgrims who settled New England, the Huguenots banished from France, the Jews driven from Spain and later from Russia by the May Laws, and the Italians from the slums of Naples, are in a sense instances of individuals conquered at home. That is, there was manifest inability to cope with home conditions.

The million or more Jews who were led from Egyptian slavery by Moses created a religious state exerting a lasting influence upon the life and thought of the world. The Pilgrims and Puritans seeking liberty and a chance to develop a new and lofty type of civil and religious commonwealth, produced a civilization which in spite of obvious defects, has excited the admiration of the world. Much of the later immigration into this country was not with the hope of bursting its bonds, but by the allurements of promised wealth and material good. Immigration during the last fifty years has followed the path of increased attractiveness, or of diminished resistance.

For a number of years immigration has been severely restricted. The latest government statistics show that in the year ending June 30, 1936, the total number admitted as immigrants was 36,329. Such vast crowds have effected a national or racial type. In an article by Eliot Norton the author says,—

"If one considers the American people from, say, 1775 to 1860, it is clear that a well-defined national character was in process of formation. What variations there were, were all of the same type, and these variations would have slowly grown less and less marked. It needs little study to see of what great value to any body of men, women and children, a national or racial type is. It furnishes a standard of conduct by which anyone can set his course. The world is a difficult place in which to live, and to establish moral standards has been one of the chief occupations of mankind. Without such standards, man feels as a mariner without a compass. Religions, rules, laws and customs are only the national character in the form of standards of conduct. Now national character can only be formed in a population which is stable.

"The repeated introduction into a body of men, of other men of different type or types, cannot but tend to prevent its formation.

"Every million more will only intensify this result, and the absence of a national character is a loss to every man, woman and child. It will show itself in our religions, rules of conduct, in our laws, in our customs."

The Constitution

On the fourteenth day of May, 1787, there assembled in Independence Hall at Philadelphia a group of fifty-five men whose one and only purpose was the writing of a federal constitution. They met behind closed doors, elected George Washington as the President of the assembly, and entered upon their gigantic task. In the fol-

lowing September, after the fatigue of hot summer months, prolonged debates, and hours freighted with uncertainty, the famous document was completed,—the Federal Constitution of the United States of America. It was later ratified by the colonies and under its provisions, April 30, 1789, George Washington was inaugurated, in the city of New York, the first President of the United States of America. Much has been said in praise of the work accomplished by that group of patriots, but of all the eulogies pronounced upon the Constitution none is more significant than that of Lord Bryce: "Whatever success it has attained must be in large measure ascribed to the political genius, ripened by long experience, of the Anglo-American race, by whom it has been worked, and who might have managed to work even a worse-drawn instrument. Yet, after all deductions, it ranks above every other written constitution for the intrinsic excellence of its scheme, its adaptation to the circumstances of the people, the simplicity, brevity, and precision of its language, its judicious mixture of definiteness in principle with elasticity in details."

Among other privileges vouchsafed by the Constitution is the adequate protection of the rights of the individual citizen. On the other hand it is expected that the citizen shall be loyal to his country and obey its laws. More than once the Constitution has been subjected to severe strain. Its strength is being tested today as never before.

We are debtors to the past. But for the past there could not be any history. The knowledge of the present has come out of the past. We are the rich heirs of all that has gone before us. The great religions of the world have come out of the past, and the experience of by-gone generations teaches us what are the things to which we should hold fast and what are the things we should let go.

Our patriotism is not based merely upon the present, but it roots back into the past. Our patriotism is stirred as we think of the Pilgrim Fathers establishing a new order of things on the shores of this western hemisphere. Our hearts are warmed as we think of George Washington, the Father of his Country, and all the events of the early days of our nation that gather around that name. Any unprejudiced person who reads the history of those years out of which came the Constitution must inevitably arrive at the conclusion that we owe a debt we can never pay to the founders of our country and to those patriotic and noble men who wrote the Constitution. James Truslow Adams reminds us that it required three months careful deliberation to complete the historic document and when it was offered to the nation it was the first written Constitution ever presented to a self-governing people. It carefully avoided and provided against special privileges to one class or interest and it likewise studiously avoided the lodging of power in any of them. The author states that the Constitution provided for, "Unrestricted suffrage, representation based on numbers, and the parity promised to the new States to arise on the frontier, assured as far as any constitution could the growth of economic and political equality. In the course of a century and a half, the Constitution has been

greatly developed by interpretation through judicial decisions but as it stood in 1787 it was considered extremely democratic."

The Constitution itself was submitted to the people for ratification in harmony with the theory of independence and when the public discussions and agitation culminated in nine states ratifying the document, the Constitution was declared to be in force. In addition to the nine states that originally ratified, the other states subsequently registered their approval. Mr. Adams well says, "We Americans may well take a legitimate pride in the extraordinary accomplishment of those dozen years, for no other nation has ever given in a similar period such an impetus to political thought through practical statesmanship. Many of the ideas were not new, but they had hitherto been for the most part held by closet philosophers. America had proclaimed them as a gospel for all mankind and as a working political program for a nation. In the Declaration of Independence, made good by war, the gospel of equality, of natural rights, and of government by consent of the governed, had attained an influence and an authenticity that no mere philosopher could secure for it. In the Northwest Ordinance we had shown how colonial status could be transformed into national citizenship for an expanding empire. In the Constitution we had shown how a Federal government could respect the sovereignty of its States and yet derive its sanction and power directly from the body of the people. In the device of a Constitutional Convention we had pointed out a peaceful way for any nation to alter its fundamental law and institutions. We had also shown that a revolution could be held within bounds if the people at large enjoyed a reasonable degree of economic opportunity."

Not since the Constitution was first adopted has there been anything like the nation-wide interest in that great document which was aroused some months ago when the President of the United States proposed a plan for the reorganization of the Supreme Court. The plan as proposed by the President, which, providentially, was not approved by the Senate, is well-known to the whole nation. This plan was sprung upon the country without warning for in no campaign address was there any intimation that the Chief Executive would propose the change in the Supreme Court which he offered to Congress. The proposal which will go down in history as one of the most astounding ever submitted to Congress by any President of the United States, would have sanctioned a precedent which invariably would have resulted in making it possible for any President to become the master of the Supreme Court by the simple process of enlarging it. It is generally agreed that such a plan would not only have impaired fundamentally the system of checks and balances on which the American government is founded but had in it all the elements of destruction of the very instrument by which the liberties of the American people have been preserved.

If the Constitution is to be altered there is but one moral and democratic way to accomplish such alteration and that is by the vote of the people supporting a constitutional amendment.

Our form of democracy has weathered many storms but the

principles of our democracy have been retained. What is needed in facing this matter is not more politicians but more patriots, men who have a regard for the Constitution which has come out of a marvelous past and whose first loyalty is not to party or to President but to duty and to the welfare of the people.

One of the most pertinent comments in the present discussion was made by Mr. Raymond Moley, a close friend of the President, when he said, "We will have to answer to our conscience and to future generations if we abandon that American method which, despite minor flaws, has proved to be the truest and best avenue to the achievement of desirable ends. That method, the American method, is to tell the public in an orderly fashion precisely what is necessary in the way of economic and social change, seek to convince the people of its wisdom, and then ask approval of the change. . . . But to seek to achieve them through the destruction of the American tradition is to open the way to the death of the ideals that gave them birth."

Brief reference has been made to the Providential founding of our country, and to our development as a nation. The place and importance of the Federal Constitution also has been mentioned, but this brief reference to the Constitution, its origin and the recent Supreme Court controversy is not to be interpreted as an undue glorifying of the past. There are those who are such slaves to the past that anything that can now be done is feeble and not worth doing. Such an attitude paralyzes the present, kills effort and robs life of dignity. The present exists only that it may be carried forward into a nobler future. We are heirs of the wisdom of the ancients, of advantages of knowledge, and of greater opportunities than ever generations of the past dreamed of possessing.

That which bulks biggest in the thought of the present is reverence for human life. The world today has a sense of the worth, the dignity, and the divinity of man such as it has never had before. A modern historian finds this the key to the difference between ancient and modern civilization.

Ancient civilization was concerned solely with the interests of the favored few. The thought of the living present is the welfare of the people. Slavery was the common lot of the common people in the first century of the Christian Era. In Paul's day three out of five people in the city of Rome, which then numbered a million and a half souls, were slaves. The whole world has been brought to a fresh recognition of the worth and dignity of the individual. The ideals of Jesus Christ are being given world-wide recognition as never before.

It need scarcely be said that not all the problems confronting us as a people are the outgrowth of our immigrant populations. There are anti-Christian forces in this land of ours that are threatening the destruction of the American tradition and which have as their goal a complete swing from our democratic form of government which inevitably would mean the doing away with those Christian ideals to which our country has adhered throughout her entire history. Our forefathers were not only assertive in their faith,—they were

also exceedingly practical. They actually believed in putting the laws of God into practical operation and upon them constructed their civic and commercial ideals. We are no longer a nation of pure Anglo-Saxon blood. Rather we are a national composite, made up of every race and nation on the earth. Instead of the faith of the Puritans, we express throughout the length and breadth of this land in some form or other mixtures of religions that are unknown to the other nations of the world. Furthermore, we out-distance all other nations and people in our ability to bring to birth new and unheard-of religions. Our problem therefore is with our vast and growing cities. The balance of power is passing or soon will pass from the country to the city. It falls to our lot in this day not to build new cities but to complete the superstructure of those that already exist and to do so on a definite Christian basis. Ours is a work both of redemption and preservation. God grant to the Christian church the wisdom to unite her forces regardless of creed and color in order that she may make an impact upon Christless multitudes and hold this nation for God and His Christ.

ANTI-CHRISTIAN FORCES IN AMERICA AND THE ANTIDOTE

Text. 2 *Chronicles* 6:32-33. "*Moreover concerning the foreigner, that is not of thy people Israel, when he shall come from a far country for thy great name's sake, and thy mighty hand, and thine outstretched arm; when they shall come and pray toward this house: then hear thou from heaven, even from thy dwelling-place, and do according to all that the foreigner calleth to thee for; that all the peoples of the earth may know thy name, and fear thee, as doth thy people Israel, and that they may know that this house which I have built is called by thy name.*"

The soul's deepest cry is voiced in prayer.

Samuel Johnson was once asked what the strongest argument for prayer was, and he replied, "Sir, there is no argument for prayer." One need only to read Johnson's petitions to discover that what he stressed in this statement was the fact that praying is first of all a native tendency. His attitude is that men engage in it because they are human, and afterward they argue about it as best they can.

Carlisle uttered a very profound truth when he said, "Prayer is a response, the native and deepest impulse of the soul of man."

This universal tendency to pray is recognized and recalled in Solomon's prayer upon the occasion of the dedication of the Temple. He takes it for granted that any stranger, whoever he may be, coming from anywhere on earth, is a praying man. It is a well recognized fact both in science and in theology that there is in everyone the capacity for worship and prayer, for the apprehension of God and the love of Him. Indeed this is the distinctive quality of man and the noblest faculty of his soul.

The text which is a part of the prayer by Solomon, therefore, emphasizes the fact that every man is a man of prayer, susceptible to the influences of God, and capable of possessing a knowledge of

God. If we will study the prayer we shall find that it had its intensive emphasis. He refers to his father David and the part he had in the building of the Temple; then there is a reference to himself as his father's successor and the one under whom the Temple was completed. The intensive form of his prayer is expressed in these words, "Yet have thou respect unto the prayer of thy servant and to his supplication." His thought then turns from himself and from personal interests. He seems to be given the vision of a prophet, the sight of a seer and he beholds the multitudes coming to the place of worship, strangers from every land, aliens from the commonwealth of Israel. And the prayer takes the form of extensive emphasis. His heart's desire is that those coming to the Temple might receive all the blessings that God is willing to grant. That is, that the foreigner, the stranger, the alien, might find a home in God's house and might be the recipient of the same blessings and the same mercies which God had granted His chosen people.

This is the attitude of mind and heart that should characterize everyone who is sufficiently keen in his appreciation of the tasks of life to implore the blessing of God not only upon himself and his family and his home and his church, but upon those questions that arise from the peculiar and intricate problems created by the complexity of our modern civilization.

As we face these things we are not infrequently in confusion of mind and thought. The tasks are so great, the multitudes are so many, the questions arising are so intricate that we cry, "who is sufficient for these things?" Then to our knees, and as we pray we hear the response of Heaven to our supplications, "It is not by might nor by an army, but by my spirit, saith the Lord of Hosts."

The first missionary enterprises were almost entirely individualistic. The missionary sought the man, the person, the individual, with little thought as to the social and economic conditions of the community of which he was a part. This was true of the early missionaries in the mountains of Kentucky and Tennessee and of the circuit riders of the Central West. You cannot discover anywhere finer examples of Christian heroism and of devotion to a high and holy purpose than you find in those heroes of the Cross who left their eastern homes in order that they might evangelize the vast regions of the Mississippi Valley where the scattered settlements were rapidly becoming hamlets and towns. Churches were organized and in the process of time grew in numbers and influence, becoming potential factors in the development of those regions.

The same may be said of the last frontier, those regions of the Northwest first evangelized by Jason Lee, the Methodist, and then by Whitman and others. They were men of large intellectual caliber, broad sympathies, unsurpassed spirit and contagious devotion to duty. These missionaries left their mark and impress upon all the regions of their heroic endeavors, toned up the jaded moral life of the people and were important factors in the development of the spiritual life of the frontiersmen.

Senator Hoar of Massachusetts, not long before his death, said on the floor of the United States Senate that "he who would make

record of the rapid advance of western civilization must also take the home missionary into first account."

But the hamlets and towns of the newer parts of our country grew so rapidly that before the missionaries were aware of it, the small settlements became thriving industrial centers and the lumber-camp towns became great, throbbing cities. We now have our cities and some of them are among the greatest cities in the world.

Immigration

We have the crowd. Where does the crowd go? Where do the immigrants make their homes? The answer is, the city. It is in the city that the crowd is to be found. In 1800, less than 4 per cent of our population was urban. Today more than 33 per cent is urban. Thirty-eight of America's largest cities have more than 30 per cent foreign-born population. This shows where the crowd is.

Where do they live? In all too many cases in the tenements of the modern city with all that that means. As long ago as 1910 the members of the New York State Commission examined into the tenement house conditions of New York and after "several days of silent amazement" they exclaimed,—"New York should be abolished." Boston at that time had some of the worst tenements in the United States. Cincinnati came next. New York third, and Chicago fourth. Commendable efforts are now being made in a number of our largest cities to improve the living quarters of those who have been compelled to live under conditions wholly inimical to their physical, intellectual and religious development.

In view of these things and because of the crowded conditions of our great cities, the social and economic questions arising from the complexity of modern society, problems more acute than ever before in our history, the Christian church in this country faces not only a gigantic task but also her most challenging opportunity. We are now realizing more plainly than ever, that the task of the church is both spiritual and social but at all times Christian. Passive goodness will not solve the problems of the present day and age. The world is in a state of flux. World-wide changes are now in process and anti-Christian forces are demanding the annihilation of all things Christian.

Christianity's most potent enemies today are not the suave and plausible scientist, nor the subtle and plastic philosopher, but the socialistic atheist. A socialistic atheism stalks through the land. It walks on streets, lectures on the street corners, and speaks through the printed page. This anti-Christian force expresses itself in many ways but especially through Russian Communism, Fascism, and Naziism.

The Russian type of Communism is the relentless foe of all religions and of religion in any form. We are mistaken if we suppose that Russian Communism has undergone, as a result of a five-year plan or ten-year plan, any real change in idealogy or that it has become in any sense nationalist in its fundamental conception

of the state and of the social order. It bases its philosophy of world revolution on the doctrines of Karl Marx and is far too deeply rooted in those doctrines to suggest any change in its fundamental outlook.

In report 2290, House of Representatives, 71st Congress, January, 1931; page 4, appears the following definition of Communism:

"A world-wide political organization advocating:
(1) hatred of God and all forms of religion;
(2) destruction of private property, and inheritance;
(3) absolute social and racial equality; promotion of class hatred;
(4) stirring up communist activities in foreign countries in order to cause strikes, riots, sabotage, bloodshed, and civil war;
(5) destruction of all forms of representative or democratic governments, including civil liberties, such as freedom of speech, of the press, of assembly, and trial by jury;
(6) the ultimate and final objective is by means of world revolution to establish the dictatorship of the so-called proletariat into one world union of soviet socialist republics with the capital at Moscow."

The above is from the *Congressional Record*. Had it been written more recently it is barely possible the sit-down strike might have been included in the list.

At present the Soviet Republic is concentrating on national affairs within its own territory from the viewpoint of sheer expediency and there is no indication of any change of conviction. The attitude of the Russian Communists is a watchful waiting for the collapse of capitalism at which time they believe they will come into their own inheritance. Whether that collapse shall come soon or late, they are certain of the inherent contradictions of capitalism as a system and are positive in their convictions concerning the ultimate outcome. To them the Soviet Union is not a great national state sharply marked off from the rest of the world by its existing political frontiers, such as, for example, Japan and the newly established boundary lines of that nation, but they regard it as a union of Socialist Soviet Republics capable of indefinite expansion which ultimately will embrace new areas as those areas become ripe for Communism. In other words, the ideal of Communists is a federal world state governed entirely by a "unified world economic plan." At present their own plan is national only because they are restricted within limited political boundaries.

Within Communism, whether or not it be of the Russian type, is the cry against social injustice, but that cry is based upon a materialistic determinism that denies the very being and contradicts the very nature of God. This same conflict is to be found within other forms of nationalism though not to the same degree.

Italian Fascism insists that the state is the higher being and occupies the place of supreme value. It is Roman in tradition and it is classic in style. In deifying the state it is emphasizing purely a pagan ideal.

Naziism, which is nothing other than German National-Socialism,

builds its doctrine upon the myth of the race as a higher form of being and insists upon it being given the place of supreme importance.

Mussolini hates the word "socialist" but nevertheless is developing, and it must be admitted successfully, a definitely radical socialist program. Up to the present time Hitler has done virtually nothing for social reform. He has militarized the nation, he has forced upon the German people a materialistic and pagan form of civilization, but it is apparent that in his dire need he has sought and received the aid of capitalist groups. This statement is not intended to convey the impression that in the present total program of Naziism there are no social-economic elements.

It has been observed by Nicholas Berdyaw that—"For Mussolini the state is absolute, for Marx it is society. Both maintain the same principle, both deny the tragic and eternal conflict between personality and the state or society, both deny the inalienable freedom of personality."

Mussolini says that peace is only a pipe dream and that war will remain the final court of appeal among nations. He is mobilizing the whole nation, even commencing with the kindergarten. Every male from six years up to 55 is a soldier. The spirit of these organizations may be understood from the name of the one which the youngest boys represent, "Sons of the She-Wolf Organization."

Basil Mathews is right when he says,—"A new barbarism menaces the world. Dictatorships drunken with a demoniac lust for power, despising reason, are using that which science has created for dragooning their own peoples into patriotic obedience and for raining destruction on women and children and on defenseless tribes.

"That barbarism is hydra-headed. It rears its terrifying features in Tokyo, Berlin, and Rome. It is proclaiming its gospel from Rio de Janeiro to the Philippine Islands. No Monroe Doctrine can prevent the invasion of the Americas by the concepts of Fascism. Those fever germs can only be fought by the vigorous vitamins of democracy with a world outlook."

Paul Tillich, exiled to America for his opinions, and a delegate to the recent Oxford Conference, voices Christian opinion the world over when he says:

"Since the valuation of every man as an image of God is a general Christian principle, every form of government has to be denied which disregards by its very structure this Christian valuation of man and treats him as a means for ends which are finally sub-personal, e. g.—power, wealth, organization, etc." (*Religion in Life.* Summer Number, 1937.)

Anti-Christian forces are not limited to the theories of the state and of the social order as herein stated. There are other anti-Christian forces whose effect may be discerned in the materialistic trend of our age.

The Sabbath, the bulwark of our nation's faith and moral integrity, has become so secularized that there is a constant encroachment upon the devotional life and spiritual rights of the Christian people of this land.

Our passion for pleasure in America has become a national

obsession, if indeed it is not a disease, and is putting a moral stigma upon many beautiful and legitimate forms of diversion. It is breaking down moral standards, and expressing itself in grossness and irreligion.

Our Saturday night amusements are destroying our capacity and eagerness for worship on Sunday. Our tolerance of immoral suggestion on the stage and indecent pictures in certain magazines are rooting out by a steady and subtle process our appreciation of old-fashioned virtues and our consciousness of God.

We tolerate in our cities by common consent institutions that are polluting and degrading the intellectual and moral life of our young people. We are once again cringing before the tyrannizing power of the liquor traffic and our cities are under the political domination of corrupt politicians.

What, therefore, is the antidote? Is there a cure?

Answer. There is an antidote and there is a cure.

First.—The Christian gospel is primarily spiritual. Socialism is definitely materialistic. The gospel of Jesus Christ seeks the salvation of the individual. Socialism aims at the revolution of society. The Christian gospel presents Jesus Christ as the one and only solution of the world's woes. Socialism bows Him out as unnecessary. Therefore let Christian ministers preach Christ and Him crucified, man's Saviour from sin.

Second.—The masses in our great cities are the chief victims of the anti-Christian and non-Christian forces. Therefore let us have the brains, the wealth, and the piety of the Christian church, organized, massed, and scientifically arrayed against the evils and the destructive forces of human society.

Third.—In all of these anti-Christian movements man is being betrayed. According to their standards he is no longer of supreme value. Values that are far beneath the true worth of man have been lifted up to a place of supreme importance. The whole question may therefore be summed up as follows:

Have we the ability to maintain our faith in Almighty God and in the adequacy of Jesus Christ, our Lord, to save, in the midst of our present environment and in the face of the anti-Christian forces of this day?

By the Grace of God, we have.

CAPTIVE ENTERPRISES

"I take every project prisoner to make it obey Christ." Moffatt's translation of II Cor. 10-5.

Paul's physical condition at the time these verses were written was such as to cause him humiliation and his friends embarrassment. Some of the best authorities hold that Paul's infirmity was not of an epileptic nature but that he was the victim of malaria. The section of the country in which he spent a great deal of his time was a fever-stricken part of the world and he became the victim of a very serious type of malarial fever. One of the embarrassing features, indeed,

one of the most humiliating aspects of this malady, is that it leaves the victim so utterly exhausted physically. Accompanying the physical exhaustion is a terrible trembling due to the intermittent chills which accompany each attack. It is evident that Paul was conscious of his own physical weakness and knew that he was the subject of ridicule or of pity by those with whom he came in contact. As we read Moffatt's translation which brings out the meaning of Paul's words in a very dramatic way, the contrast between his physical condition and the big and brave words that he uses is very great. He uses the term of an athlete when he says, "My mind is made up to tackle certain people." We at once discover, however, that Paul is warranted in using such words because he is dealing with moral and spiritual values and not with things physical or carnal. It was here that the Apostle Paul was great, and in this Epistle to the Corinthians he is telling them that "The weapons of my warfare are not weapons of the flesh but Divinely strong to demolish fortresses." He is referring, of course, to theories and attitudes that resist the knowledge of God and in this realm Paul presents himself to us as a warrior equipped for mighty battle.

There is no suggestion that Paul is considering any kind of compromise at the point of moral and spiritual convictions and ideals. Compromise is characteristic of the age in which we live. There are times when compromise is not only legitimate but wise. Compromise as to methods and plans. Compromise in those things that do not relate to any fundamental, moral, or spiritual ideal. We are social beings and there is no more unpleasant individual to deal with than the man who insists so definitely upon *his* way that he will not yield his position under any circumstances.

The danger of compromise lies in this, that a man timidly or for selfish purposes yields a moral conviction. The harmful aspect of such a yielding is not the effect it has on others but the result it produces on the man himself. When in our own inner souls our conscience reminds us of some unworthy and cowardly act which we have made no effort to correct, we intuitively think less of ourselves until we may come to the place that our morale is utterly broken. When that comes to pass we stand ready to receive or to become a part of any ignoble scheme that may appeal to selfish interests.

Any man who compromises with his own highest ideals can never attain to his spiritual best. It is a tremendous affirmation that Paul makes when he says, "I take every project prisoner to make it obey Christ," and from all that we can learn, Paul did that thing. Many of us have some noble ideal but we have a long way to go before we attain it. There have been and there are today men and women who have in one form or another made a vow similar to that of the Apostle Paul.

The pioneers of reform were not disposed to compromise when the struggle was long and difficult. Theirs was a world of moral and spiritual values. It met them on every hand; it invaded and took possession of their minds; it had a stimulating effect upon conscience; the sense of moral obligation upon them was so deep and compelling as to obliterate all thought of social advantage. They

knew what the world is slow in learning; that is, if we are to have a new world the foundations must be deep, stable and healthy.

Most of the moral and religious teachers that have made the greatest and most lasting contribution to the welfare and progress of humanity were at first rejected by the very ones whom they passionately sought to serve. This was true of Paul. It was supremely true of Jesus.

Has the church of today the moral consecration, the quality of faith and the holy courage that will make it possible for her to bring every enterprise, every project, and make it captive at the feet of Jesus?

In endeavoring to answer this question let it be borne in mind that there are those within the church as well as many outside the church, who have adopted the Marxian doctrine which teaches that the sole root of all ills is in the capitalistic system, and they read history only in the light of class struggle, believing in revolution as the only means or method of ushering in a social system in which the needs of all will be fully met. Some diagnose the cause of our present ills as being fundamentally and specifically economic. Thorough-going socialists find it in capitalism, while others believe the change should be accomplished by constitutional means. There are those that tell us the trouble comes from over-production or under-consumption; while still others insist that our difficulties arise from the banking or the present currency system. There is one major weakness in each and all of these positions and that is that it is an utterly false assumption that declares when a man's physical needs are satisfied, the majority, if not all, of the other ills will vanish. The moment the church compromises its spiritual mission and permits itself to become the proponent of any system of political socialism, it will let the sceptre of true power and glory slip.

Dr. Francis G. Peabody spoke truly when he said in his book entitled *Jesus Christ and the Social Order,* a book regarded by many scholars today as the best interpretation of Jesus' attitude on the social question,—"The supreme concern of Jesus throughout His ministry was not the reorganization of human society, but the disclosure to the human soul of its relation to God. Jesus was, first of all, not a reformer but a revealer; he was not primarily an agitator with a plan, but an idealist with a vision. His mission was religious."

If we will think beneath the surface we shall discover the real problem of our day is not economic but moral. Selfishness in the lives of individuals, groups, classes and nations is a poisonous stream, pouring its foul waters into our corporate life, threatening to destroy all that is good and pure and true.

Must the church keep silence in the presence of the evils of today and stand like a Saul of Tarsus, holding the clothes of the murderers of young manhood and womanhood, yea, of civilization itself? No, in God's name, No!

If the church does not lift its voice against the evils of the day, what organization will? It is the sacred duty of the church to mould and fashion public sentiment against all evils that would destroy the individual or society. If you do not believe that war is hell, listen

to what H. R. Elkins, a noted journalist, saw in the suburbs of Shanghai. He is describing a Japanese raid and says:

"The bombs were dropping and the soldiers were picking up pieces of their comrades. They pick up an arm here, a leg there, a head that has rolled into the dust—eyes unclosed, staring starkly.

"Men were dying, and the maimed were being carted away in trucks. The trucks came back with fresh, whole men smilingly going to defend their country—to wind up as so much bomb fodder.

"If there are still people who can visualize war as a pretty thing, a high adventure with bands and flags and natty uniforms, they ought to see what I saw of this lush Yangtze River Delta.

"At Chenju, where the wireless station is situated, we found the village a human slaughter house. Bombs had demolished the houses, bringing the roofs down like an Alpine avalanche.

"But the worst thing we saw, singly, was when a Japanese airplane dropped its bombs and then came sweeping down. A group of girls were crouched in terror at the roadside, covering their eyes with their arms. There was a burst of machine-gun fire and the bullets ripped through their soft young bodies."

Let any man look upon the picture presented here and then reconcile war with the teachings of Jesus. Must the church keep silence? The church dare not be silent in the presence of any form of injustice—political, social, economic, national or international.

Religious bigotry or racial rancor should disqualify any man from holding any position in the gift of the people. If a tint is a taint, and the slant of the eyebrows an indication of a man's superiority or inferiority, then democracy is nothing but a rotten carcass.

If child labor is to continue and two million children in their tender and growing years are to be sacrificed on an altar of commercial greed, what ground have we to complain of if Mussolini takes the children of Italy and trains them to become mere targets for the exploding bombs of airplanes?

Is the church to remain silent while hooded gangs and unbridled mobs take the law into their own hands and lynch men because they are black and helpless without giving them an opportunity to be heard or tried?

We answer in the name of a loving Christ and of a forgiving God, No! a thousand times No!

Well may we as a nation be alarmed at some of the national experiments that have been forced upon us as a people and certain federal short-cuts that proved themselves both fallacious and dangerous. In bringing every project,—personal, national, international, and racial,—and making it prisoner to obey Christ, we should by our failures be summoned to build upon foundations that are sure and abiding. To that end our ecclesiastical relationships must be Christianized, capital and labor must settle their differences in the spirit of Christ, and if the same skill that can syndicate our great industries, our railroads, our commerce, our broadcasting systems, and the resources upon which our government must rely, could concentrate

upon constructive and redemptive plans and agencies for the moral redemption of our cities, the nation itself would be transformed in a generation. Our civilization needs a Christian program.

The church must not rest from her labors when she has given attention to these great social questions. In freeing the world from economic inequalities and the competitive nationalisms which inevitably lead to war, it must be kept in mind that the church has a positive function in the realm of faith. If the kind of human society which some prophets of religion and of the social order are insisting upon, is to be an accomplished fact, faith in a supernatural God and in his Son, Jesus Christ, must be insisted upon as indispensable to the new order. The secularist is opposed to this position and insists upon the more abundant life but at the same time robs man of his loftiest heritage, that is faith and life in Jesus Christ. The church must ever bear witness to the divine meaning of the universe and the divine purpose behind it and within it.

The church exists for the purpose of witnessing to the reality of God as revealed in Jesus Christ, and in calling the world to believe in God she is exercising her highest function. In this day of scientific humanism, man must be led to see that he is absolutely dependent upon a Higher Power called God, who has been perfectly and completely revealed in his son Jesus Christ, in whom were incarnated the essential attributes of the divine nature and being. Without faith in God there can be no adequate appreciation of the value, the worth and the dignity of man.

Christ has told us that out of the heart proceedeth everything that is good and everything that is evil. We have been told that the soul of regeneration is the regeneration of the soul. This is in fact the only regeneration. It is the church of God in seeking to reclaim man from his selfish and materialistic acquisitiveness that must proclaim unceasingly the supremacy of the things of the spirit and above all furnish the dynamic of perfect love. If this shall be her uncompromising and ceaseless message and purpose, she will lay the only foundation upon which a better world may be builded.

The Christian man must bear in mind that whatever may happen to the actual organization of the church, Christianity itself is unconquerable because it is the truth. Therefore Christianity itself must not take on an inferiority complex. The greatest obstacle to spiritual conquest by the Christian church in this or any other country is the general impression that Christianity is something less than it really is. We are defeated when we surrender the fact of Christ's adequacy to save this world from sin.

In making this statement it should not be inferred that all believers in Christ are giving dilute witness to something less than Christ crucified. The Master has never been without some true and sincere followers. He has many such followers today. Nevertheless it cannot truthfully be doubted that organized religion has for too long a time smothered or hidden the great essentials of the Christian faith behind or beneath a top-heavy machinery. The present tendency is to place too much emphasis upon statistical tables and the latest sales returns. Insofar as this is done, the church is proceeding upon

nothing less than a materialistic basis. The church must once again become missionary minded. Some of the pastors of our largest churches would do well if they would manifest a greater spiritual concern for the Christless and churchless multitudes that are to be found both within and without their immediate parishes. A holy thrill would be felt throughout the entire church if it could be announced that tomorrow twenty-five pastors of twenty-five of our largest churches were planning to take a personal and constructive interest in some nearby struggling church and that they would do their utmost to lead the members of their churches to support them in such an endeavor. Furthermore, if these same twenty-five pastors of the more favored churches would renew their evangelistic fervor and lead their own and the church they were seeking to help through an evangelistic campaign for the purpose of bringing men and women to a saving knowledge of Jesus Christ, the spiritual climate of the entire church would be changed. It should be the aim and purpose of every follower of Christ to bring the world to see that a willing God is constantly seeking to bring unwilling man into His holy fellowship.

In the ideal city of John the Seer, nothing is to enter that defileth or worketh abomination or maketh a lie. Is it mere fancy, is it a dream in the night to envisage a day when all of our cities will have clean streets and from our parks all filth, grossness and defilement shall be removed? Cities wherein there shall be true intellectual culture, spiritual refinement in art, and no suggestion of things impure; cities whose music shall contain no hint of lustful desire and whose very atmosphere shall cause the heart of man to rejoice; cities whose literature, billboards, and electric signs shall be so clean that little children may read them without suffering a moral taint; cities with pleasures and pastimes for the people that will be utterly free from dissipation; cities whose business enterprises shall be free from greed and dishonesty; cities whose city halls shall be free from graft and political corruption; whose religion shall be without pretense and whose streets shall be highways of light and life and love? Answer, No! unless the Prophets spoke to no purpose and Christ died in vain.

Many today are giving a listening ear to the ebbing sea of faith and virtue and are caught by the sombre music of a dirge rather than by the shout of triumph.

We are as a nation and as a world at the crossroads of civilization. Is this materialistic and pleasure-loving era to end in the destruction of all religious belief or in the ushering in of a new age of faith?

If the followers of Christ who in reality constitute his church live close enough to the pulsating heart of our omnipotent God, so that we can feel the ceaseless energy of his saving love and power, we shall rise above and superior to the moral decadence of the times and help to bring to pass the renewal of our nation's faith and life. Only then shall we build a better nation, a better world and every project shall be made prisoner in obedience to Christ.

"O tender Shepherd, climbing rugged mountains,
And wading waters deep,
How long wouldst thou be willing to go homeless
To find the straying sheep?

" 'I count no time,' the Shepherd gently answered,
'As thou dost count and bind
The days in weeks, the weeks in months and years;
I seek until I find,

" 'And that will be the limit of my journey.
I cross the waters deep,
And climb the hillsides with unfailing patience
Until I find my sheep.' "

Greetings from Chicago Home Missionary Society

By Aubrey S. Moore

Superintendent of the Chicago Home Missionary and Church Extension Society

IT IS with great pleasure that I welcome to our city all who may be in attendance upon the Eleventh Council of Cities of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. Your very presence will do us good. And the inspiration which we shall receive from the program to be presented will greatly strengthen us for our task.

Inasmuch as you are to be our guests for these days, it may not be wholly out of place for me to give you a bird's eye view of your host city from the standpoint of the local City Society.

Chicago has a population of more than three and one-half million people including more than twenty-five distinct foreign groups.

According to the same Chicago Church Federation the Protestant church membership for Chicago totals 599,653. If you add to these figures a reasonable estimate of the number of members of the Jewish and Roman Catholic groups, you will find more than one and one-half million of the population of Chicago unaccounted for in so far as religious statistics are concerned. Our task has not been completed.

There are in Chicago proper 85 hospitals, with a sufficient number of beds to care for all of the people in Champaign, Illinois, or Hot Springs, Arkansas, and have 800 beds to spare. Our new Wesley Memorial Hospital (Methodist), which is now in process of construction, will be ready for occupancy by Christmas of 1938. This will give us one of the finest hospitals in the world. In addition to these there are 19 hospitals in the vicinity of Chicago with beds for 3,982 people.

In this community we Methodists have 3 deaconess homes, 3 homes for young women, 2 homes for the aged, 1 orphanage, Northwestern University, Garrett Biblical Institute, Chicago Training School, Evanston Collegiate Institute, and Jennings Seminary.

At the center of this picture stands the Chicago Home Missionary and Church Extension Society, now closing its 52nd year of service, during which it has extended a helping hand to more than 295 churches and has distributed more than $1,500,000.

We greatly appreciate your presence in our midst and trust that your stay among us will be pleasant in every particular. In the name of the Chicago Home Missionary and Church Extension Society, we extend to you a most cordial welcome.

Opening Statement

By Bishop Ernest G. Richardson
Philadelphia, Pa.

WE ARE here assembled in the Eleventh Council of Cities of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. I have been requested to make an opening statement. Such a statement should include something at least of the purpose of the gathering.

First of all, let me call your attention to the two key words in the title of our meeting. They are "Council" and "Cities". According to the dictionary, a council is an assembly of persons gathered together for consultation and deliberation. Another definition is that a council is a body of persons gathered together to assist in administration. If we live up to these definitions, we will be serious minded during these days. We have not come here for a vacation. Our purpose is not to have a pleasure trip. We are to deliberate. Our aim is to reach conclusions that will assist in the administration of the City Work Department of the Home Board of our church. That is the intention that was back of our being called together. Otherwise, we would not have been summoned here.

The second key word is "Cities". According to the dictionary, a city is a place inhabited by many people. Another definition is that a city is a form of government. Neither of these definitions explains our presence here or the motive that has called us together. We are not here to consider real estate. We will leave that in all of its phases to the realtors. Nor are we here to consider specifically a form of government. We will leave that to the citizenry. It is true that if we do our duty, the matters about which we will consult and deliberate will have a vital effect both on real estate and on forms of government. The kind of city—its cleanliness, beauty, prosperity, and worth-whileness—depends in part on the way in which the church fulfills its mission in the city. Furthermore, the kind of government that citizens are satisfied with will be greatly influenced by Christian ideals. Nevertheless, these will be by-products of our primary purpose.

We use the term "city" to mean the people who live in the city. We are to think about folks. It is the church's duty to these people about which we are to deliberate. And we who are assembled here will narrow the scope of our consultation. We will be most concerned about the duty of our church to these people. What is Methodism's responsibility? We take it for granted that the Christian Church has a duty and responsibility wherever people are gathered together.

The greater the number of people, the greater is the responsibility. Outside of a church in Philadelphia recently I saw this message on their bulletin board: "The church is the greatest policeman in the world." Understood in the best sense, we acquiesce in this statement. Accepting that premise, we are here to consider the responsibility and duty that our church has to the people living in the cities of America. As we have already agreed, the church has a civic responsibility. We are a part of the church. More than that we have never claimed. Less than that we are not willing to admit. If we are a real part of the Christian church, some share of the church's responsibility is ours. We are assembled here to consult together about that responsibility.

There have been times in the past when we should have considered this duty more carefully than we did. We have failed in cooperative effort with the other branches of the Christian church. In some cities we have had too many Methodist churches. In other cities we have not had enough. The total task of the church should have been carefully viewed. Our share in that total task ought to have been carefully measured. Cooperation will be one of the topics that will engage our attention in this Council of Cities.

A short while ago, speaking to the Executive Committee of the Board of Home Missions and Church Extension, the Treasurer of the Board made the following suggestion: "I think the time has come for us to make a more systematic study of Methodism's responsibility in America, perhaps in cooperation with the Home Missions Council or some other agency. I think it should be made along geographic lines rather than by conferences and districts, and that it should be based on the three basic principles of bookkeeping: debit, credit, and balance, meaning that we ought to set down on one side of the ledger Methodism's responsibility in every county of every state. Then on the other side, we should set down how this Board is meeting that responsibility. The difference or balance would represent our 'unmet needs'." Something of this kind is what we are here to consider. To answer such questions aright will demand all the good sense that all of us possess.

The city problem that the church must face is never settled. Every time a Council of Cities is called, the problems have changed in the cities of America. That is because the cities are constantly changing. Some changes are due to a change in character of the citizens. Some changes are due to a difference in personnel of the citizens. Other changes that must be met arise from a change of habitat of the citizens. Other changes that we must face arise from a lessened ability or willingness to support the church. I have known New York City rather intimately for nearly fifty years. The changes in that city of the kind that I have been referring to above and others that might be named have been very marked in these years. The result has been that many changes in church administration have been necessitated. Similar conditions prevail in practically all the cities of America. So constant counsel is necessary if we are to meet

our responsibility under these changing conditions. We want our church to perform its duty. This is not because of denominational pride, but because of our desire to be a worthy part of the church that is the Body of Christ. Let us in these days contribute of our best to aid in the comprehension of our task and toward the better administration of our work.

The Growth of the City

By Professor Niles Carpenter
Dean of the School of Social Work of the University of Buffalo

MAY I preface this discussion by stating quite definitely that its significance is limited. I am discussing the relation of the church to a set of material factors,—city growth, population trends, area differentiation, and the like. These material aspects of the city have certain influences upon city churches,—their location, their size, their prosperity, their constituencies, their programs. Such phases of church life are all of great importance,—of decisive importance in certain circumstances. Yet they are all in the realm of material things, and it is with non-material things, with the things of the spirit, that the churches are chiefly concerned.

The quality of a congregation's leadership, the zeal and devotedness of its membership, the richness of the gifts of insight and inspiration vouchsafed to it by that Spirit which moves in mysterious ways—none of these has anything to do with birth-rates, or migrations, or age groupings. As a clergyman, I feel that these intangibles and imponderables are, in the final analysis, the influences that will swing the balance for or against the survival of organized religion in this civilization. Yet, as a social scientist, I am also persuaded that these other factors can also be substantively significant. Heroism, self-sacrifice, and dedication can make headway against overwhelming debts, disintegrating congregations, and misdirected programs. But there are no crowns of glory to be won by allowing our ignorance or short-sightedness to put these heart-breaking obstacles in the path of a task that is, in all conscience, difficult enough under the most favorable of external circumstances. The Christian way of life is a hard way, and the leading of men and women into that way is, in itself, a terrifically difficult piece of work. Secondary as those matters of external circumstance may be, therefore, in comparison with the great realities of the inner life, they are, nevertheless, not without meaning, if only because due attention to them may relieve the pastor and his flock from preoccupations which interfere with their primary obligations and opportunities.

The growth of the city, in relation to the church, may be approached from two points of view—the growth of the city as a *place*, and the growth of the city as a *body of people*. The first aspect of city growth relates primarily to the location of the church and secondarily to its program, the second to its program almost exclusively.

I think we may take it as self-evident that if the building programs of our city churches were planned with half the care and foresight that goes into the expansion of chain stores or telephone exchanges, our congregational and denominational budgets would be

loaded down with far fewer ecclesiastical white elephants than they now are.

To generalize about the growth-trends of cities in general is hazardous. Each city is to a great degree *sui generis*,—a product of its own topography, its own economic base.

The first injunction, therefore, to any person engaged in the planning of urban church affairs is to study his own city. This applies in particular to the man who has recently moved to the city in which he is working, for generalizations applicable to one city may have little meaning for another. The peculiarities of administrative, social, and racial alignments in Washington, D. C., for example, have given that city a growth-pattern quite different from what might be expected by comparison with cities as a whole. As a matter of fact, it has grown quite contrariwise to the lines set down for it by its planners. Again, an apparently as insignificant a factor as the direction of the wind may profoundly influence a city's growth. The fact that the prevailing winds in Chicago, as in most north-temperate cities, are from the southwest, together with the fact that the stockyards are also in the southwestern portion of the city, has affected the residential character of hundreds of acres of Chicago territory, and has probably contributed to the decay of the old west-side and the old south-side.

Certain aspects of city growth have nevertheless fairly general significance, and, allowing always for local differences of topography, tradition, and primary street and railway lay-out, may be fairly safely applied to most American cities.

The first point to be kept in mind has to do with the primary fact of urban growth. The days of rapid city expansion are undoubtedly over. A generation ago, we could cast our eye upon a likely-looking section along the edge of a city—say the Rogers-Park-Birchwood section of Chicago, or the Cleveland Heights area in Cleveland, or Cambridge-Belmont in Boston—set a congregation going with a vigorous, optimistic pastor and a good, man-sized mortgage, and come back 10 years later to find the pastor a bit hollow under the eyes, the mortgage still large but considerably reduced, and a flourishing congregation, filled with youngish, prosperous people, all set to break ground on a new Sunday-school auditorium, to install a new pipe organ and to raise the pastor's salary. We cannot do so today, as a score of pastors of struggling, semi-finished, debt-loaded suburban churches will testify. This arrested urban growth is, in part, a product of the last depression. The industrial expansion upon which a great deal of our city growth was predicated was suddenly checked. The country-to-city migration which brought about a net movement from farm to city of about a million a year shrank to nearly zero in 1930, and by 1932, there were 500,000 more people going from the cities to the farms than from farms to the cities. The farm-to-city movement has once more set in, but not as strongly as before.

Nevertheless, underlying these phenomena are two others that will continue to operate whether we have prosperity or depression.

The first is the cessation of immigration. The second is the declining birth-rate.

Up until the World War, immigration into the United States was measured in hundreds of thousands. On one or two occasions, it ran as high as a million a year. The World War so disorganized shipping and restricted free movement that immigration, except from Canada, Mexico and the West Indies, dropped to virtually nothing. Almost as soon as the Armistice was signed, immigration once more began to hit its pre-war pace. But restrictive legislation was promptly clamped down. This legislation together with ever more rigorous administration has brought it about that, on the average, more aliens leave the United States than come to us. With improved economic conditions immigration up to the quota limits may, conceivably, take place. But these limits are not large, and taking into account the inevitable drift of older immigrants back to their mother countries, the conclusion cannot be avoided that the days when immigration constituted a major element in this country's population growth are over.

For the most part, immigrants to the United States came to cities; and vitally affected the growth of city churches. The denominations to which the immigrants belonged were, of course, most directly influenced. Yet all denominations were in some measure affected. There was a substantial drifting from their primary church alliances to other churches, especially on the part of second-generation immigrants.

Again, immigrants tended to settle in the older, more central parts of the cities, forcing the older American group to move outward, and the churches to which they adhered to move with them. Finally, by contributing to the cities as laborers, as customers, as passengers on street cars and as renters of homes, the immigrant contributed greatly to the wealth of many native Americans who, in turn, passed on a share of that wealth to their own churches.

Directly and indirectly, then, the immigrant provided a force making for the expansion in numbers and prosperity of city churches, —which influence has, with the enactment of restrictive immigrant legislation, now been sharply curtailed.

The decline of the birth-rate and its consequences upon city growth are more or less well understood by anyone who reads the daily papers. The last figures on the "crude" or uncorrected birth rate for the United States were 165 per 10,000 of population. As recently as 1914, the rate was 280. During the early part of the last century, approximately 350 persons were born for every 10,000 of population, almost exactly double what it is today.

It is true that death rates have declined during this same period, more rapidly than birth rates. But demographers feel pretty well assured that the death rate will not fall much further and that it may actually increase as the proportion of people in the higher age brackets mounts up. In fact, there is a fairly general consensus that our population will reach its peak and begin to decline somewhere between 1960 and 1980. Dublin and Lotka of the Metropolitan Life Insurance Company have calculated what they call a "true rate of natural increase," which is a forecast of what will happen if existing

rates of births and deaths continue. According to their estimates, factors definitely pointing towards a down-turn in population began to show themselves in 1933.

We will have more to say later on about the effect of these population trends upon the size and make-up of our congregations in the future. At this point we will content ourselves with pointing out that the basic population thrust providing the principal momentum towards the overflow of city populations into the city's outskirts and suburbs is petering out. There will be expansion, for reasons that we shall explain in a moment, but it will not be at all as swift or on as large a scale as we have been used to seeing.

The extent of the shrinkage in the rate of urban expansion will not be determinable until the 1940 census will have been completed. A few sample enumerations made during recent years have convinced the Census Bureau that all their calculations of probable rates of city expansion must be discarded. Certain cities, such as Detroit, have shown at least a temporary slump in total population. These figures are, however, not too significant since the political city is only a portion of the total metropolitan area.

We have said that the momentum of the outward thrust of our cities is declining. Nevertheless, the suburbanizing influence is going on. This apparent contradiction is due to the fact that a new kind of population movement within metropolitan communities is taking place. People are no longer being pushed outward by physical pressure of numbers; they are voluntarily deserting the central cores of their cities for the outskirts.

McKenzie shows that from 1920 to 1936 the population of central cities in metropolitan districts of 100,000 or over increased by only 19 per cent, but the areas outside the central cities increased by 39 per cent. In certain areas, the inner core of the city has shown actual decline.

From 1920 to 1930, the area within four miles of the New York City Hall *decreased* by 25 per cent, whereas the belt 20 miles out *increased* by 277 per cent.

In Chicago, the inner two-mile zone fell off by 21 per cent. The next two-mile zone by 10 per cent, but the zone eight miles out went forward by 51 per cent, and the ten mile belt by 12 per cent.

Two elements are at work here. The one is the increased accessibility of outlying residential districts following upon improved facilities for rapid transportation, notably the motor car and the motor bus. The second is the outward movement of industry, especially heavy industry, in search of cheaper land, lower taxes and increased accessibility to rail, road, and water transportation. From 1899 to 1933 the proportion of wage earners in factories located within large cities shrank noticeably, but it increased equally noticeably for the areas immediately outside those same cities.

There are two further trends in the physical make-up of the city of today and tomorrow that have meaning to the city pastor and the city bishop. First, the proportion of tenement and apartment house dwellers is rising rapidly in the larger cities and especially in the in-town portions of those cities. Between 1921 and 1928 the per-

centage of new multiple family dwellings, as indicated by building permits, rose from 24 per cent to 54 per cent of the total, whereas single family dwellings dropped from 58 per cent to 35 per cent and two-family homes from 17 per cent to 11 per cent.

For cities of 500,000 or more, the per cent of new multi-family dwellings rose from 30 per cent in 1921 to 58 per cent in 1929, but for smaller cities of 25,000 to 50,000 such units remained stationary, at 10 per cent of the total.

This is not, however, the whole story. Not only are there more tenements and apartments. They are growing larger and larger, containing smaller and smaller dwelling units, and therefore accommodating an increasing proportion of the population. In 1920, the average new apartment house in the United States measured 7,600 square feet; in 1929, 13,100. At the same time, the average size of the individual dwelling units was shrinking. In 1913 these were on the average, 4.2 rooms per new apartment built in New York City. By 1925 it had fallen to 3.6 and by 1928 to 3.3.

In the second place, there is a wide degree of obsolescence, dilapidation and crime, disease and vice in the blighted areas of or near the center of our cities, where population has begun to move out and new business or apartment house construction has not yet taken up the slack. There may, paradoxically enough, be also great congestion, for those people remaining in these areas are often very poor and have to double up excessively in order to meet their rent bills.

The Federal Real Property Inventory of 1933-1934 showed that in 64 representative American cities, 18 per cent of the dwelling units inspected were either definitely bad or totally unfit for human habitation. About the same proportion, 17 per cent, had no inside toilets. In New York City, 67 lives were lost by fire in so-called "old-law tenements" in the years 1933-1935. New York has been trying to get rid of these tenements for 50 years.

In Cleveland a slum area, housing $2\frac{1}{2}$ per cent of the city's population, produced 7 per cent of its boy delinquents; 26 per cent of its vice resorts; and 25 per cent of its murders. Its tax-yield was $225,000, but its cost for fire and police protection, hospitalization, relief, etc., was $2,000,000. In Philadelphia in 1927 the delinquency rate per 100 boys was 11 in the zone at the center of the city but was only 3 in the belt seven miles out.

Immigrants and Negroes also tend to cluster around these central areas of deterioration,—Negroes more than immigrants in recent years as immigration has dropped off and as the more prosperous immigrants and their children have moved to better neighborhoods, so-called zones of second immigrant settlement. In Chicago, in 1930, 94 per cent of the total population of the so-called Black Belt was Negro. In Philadelphia 70 per cent of the dwellers in the area of highest Negro concentration were colored.

The import of these economic and population trends upon the location and administration of city and suburban churches may now be rapidly enumerated.

To begin with, as already indicated, the old days of hit-or-miss,

sure-fire development and growth of new congregations in outlying districts is over. Growth there will be, but it will be highly selective, both as to location and type.

In the second place, two totally different types of urban fringe and suburban communities may be anticipated. On the one hand there will be *the outer-belt industrial communities* centering around those heavy industries migrating away from the city proper, but remaining within the general metropolitan area. These communities will consist, predominantly, of first and second generation immigrants, and of Negroes, with a substantial and increasing percentage of young men and women who have moved in from the country in search of factory jobs.

Their general economic status will be meagre. During times of economic stress large numbers of them will be on relief. The problem of maintaining self-sustaining congregations will be difficult. Also, the problem of spiritual leadership will be a hard one, for not only will the relative proportion of acute individual and family problems be high, but those communities will periodically be shaken to their foundations by bitter and prolonged and violent labor disputes in which the churches and their ministries will be forced to take a position,—always bearing in mind the fact that taking no positive stand in such a situation does in reality commit the church to a definite, if negative, position.

One further point about these industrial satellite cities. I have said that they are predominantly first and second generation immigrants and Negroes. They are not, however, entirely so. Moreover, as the first generation immigrants die and are not replaced and as the flood tide of migration of southern Negroes into northern cities begins to slacken, an increasing proportion of the workers in those communities will be native stock native-born white Americans, many of them recruited from rural areas. Again, such towns always contain a sizeable number of clerks, foremen and minor executives who are generally also from the older American stock.

All too often denominational officers completely leave this group out of account in planning for the merging and abandonment of churches. Admitting the inevitability of some limitation in the number of churches of the denomination and type normally ministering to this population group, there is no justification for the skuttle-and-run policy all too often adopted in these communities. Courageous and forward-looking policies by home missions boards and interdenominational committees are imperatively called for.

In direct contrast to the outer-belt industrial satellites are the so-called white collar suburbs. H. Paul Douglas has described those communities in his book, *The Suburban Trend*. Such communities have certain characteristics, the most important of which is their location along, or within easy reach of, main motor highways.

Perhaps the most difficult piece of church strategy within the next decade will be the planning of new churches in line with the opening of new lines of transportation and the consequent building up of new "dormitory suburbs" or commuters' towns. If I were responsible for the church-extension program in my community, I would

buy a large-scale map covering a twenty mile radius around my city, and trace on it the extension of motor roads, telephone lines, water and sewerage facilities and department store delivery services with as much care as a general staff officer notes troop movements on a battle map.

These communities are predominantly middle-class and upper-class, economically speaking. They are overwhelmingly native white in population. During the day, when nearly all their male and young adult population is working in the nearby city, they are chiefly populated by children, middle-aged women and elderly people. Finally,—and this is a fact not to be lightly passed over,—they are surrounded by country clubs and are within easy driving distance of attractive scenic motor highways, fishing grounds and picnic and camping sites.

One more point should be made concerning this type of residential suburb,—especially that which is more than thirty minutes' drive from the boundaries of the metropolitan city proper. It is likely not to be a new-built community, but an old, long-established country town transformed into a suburb. The community which is still half rural small town and half big city suburb presents an array of puzzling problems to the church administrator,—often coming to a head in a struggle for the balance of power of lay leadership and in the type of pastor to put in charge. One might suggest that whenever a charge falls vacant in such a transitional community more than ordinary thought and care needs to be exercised in choosing a new incumbent.

Perhaps the most difficult of these outlying suburban towns, from the viewpoint of religious strategy, are the week-end and summer-home communities to be found, in particular, in the farther peripheries of New York, Philadelphia and Boston. In the old days, all city dwellers, save a few very wealthy ones, lived all the year round in their urban or suburban house or apartment, save for a two- or three-weeks' sojourn in a summer hotel. They could, and usually did, establish and maintain contacts with the churches in the communities of their principal residence.

Today this is not the case. An increasing number of only moderately well-to-do folks are taking advantage of short work-weeks and improved roads to pack their entire families into their cars every Friday night or Saturday noon, six or eight months in the year, for a built-over farm house or an improvised shack thirty, forty or fifty miles away. All of their holidays and most of their vacations are spent there. They break their church attachments at home. They are too shallow-rooted in the country to make any vital connection with the churches located there. They contribute a growing group of sociological and religious transients who, with their children, are rapidly being lost to organized religion.

In the third place, the churches are being called upon to adjust themselves to the situations brought about by the population trends inside the borders of the cities, especially those, such as New York, Boston, Philadelphia, Pittsburgh, Cleveland, Chicago, St. Louis, and Los Angeles, that are at the center of large metropolitan areas.

These tendencies we have seen to be arrested growth and incipi-

ent depopulation in the cities themselves, with extensive depopulation accompanied by physical deterioration and racial segregation in the central cores of these cities. There is also extensive invasion by multiple-dwelling units in the residential areas. These changes are bringing about three types of problems in church life or, rather, are throwing into sharper relief problems that have been in the making for a long time. They may be summed up under three headings: the *slum church,* the *down-town church* and the *apartment-house-hotel-rooming house church.*

Every city is strewn with the derelict wrecks of fine old churches submerged in the dead-sea tide of an encroaching slum. I know of no more heart-breaking decision than that which must be made when such a church, long since unable to support the meagerest of programs and the most Spartan of pastors, turns out such a tiny, disorganized, catch-as-catch-can congregation that the expenses of heat, light, and repair seem scarcely worth while,—even if funds were plentiful, as, unhappily, they are not.

One cannot generalize, but my inclination is to say that in many cases where abandonment seems inevitable, a careful analysis of the situation may suggest an opposite course. As frequently pointed out above, the cessation of immigration and the gradual slowing down of Negro migration is slowly modifying the character of the population of many neighborhoods. Again, many erstwhile slums are being rehabilitated, by government slum-clearance projects, by the erection of down-town hotels and apartments, by the cutting through of new traffic arteries, by the advance of business. Today's forlorn little slum church may be the nucleus of tomorrow's down-town church. "Hold the fort" is a good slogan for many superficially hopeless situations.

Again, neighborhoods mean less and less in the modern city. A church that is at all accessible and has a meaningful program and a helpful message will sooner or later have a worth-while, if small and not overly prosperous, congregation. In fact, its unfashionableness as to neighborhood and constituency may turn out to be a positive drawing card. There are thousands of decent, God-fearing men and women in our cities who are simply intimidated by the morning-coated, high-hatted atmosphere of opulence or pseudo-opulence which they encounter in many churches.

The down-town church is to be discussed later on this program. I will, therefore, confine myself to two observations,—namely, that we are going to see more down-town churches as old, in-town neighborhoods dissolve, but that, conversely, the potential congregations for such churches are also increasing, as rapid transportation facilities increase, and as the proportion of the number of city dwellers who are detached from any vital neighborhood affinities and, therefore, from any neighborhood church affiliations, increases.

One other observation which may seem unimportant, but is not, is that any down-town church should seriously consider the problems of traffic and parking. The problem of traffic control is particularly important where a large Sunday school is maintained. I know of one city church which has gone to considerable expense to acquire, grade and build a special driveway to its own parking lot which is

used not only on Sundays when street congestion is not heavy, but as a convenience to the participants in its week-day activities who would otherwise be put to the trouble and expense of competing with a host of business men and shoppers for parking space.

We have seen that the rapid rise of multiple-dwelling living is a relatively new phenomenon. To this must be added the tendency of many city dwellers to move into apartment hotels, or in furnished rooms. I am amazed at the casual way in which many city pastors take such folk as these. They label hotel dwellers as transients; rooming-house dwellers as beneath the pale of respectability, and apartment house dwellers as somehow irresponsible and inferior. I know one pastor of a large city church who consistently refuses to call on the apartment house people constituting one-third of his potential congregation. "They just aren't worth the effort," he says. Somehow one is reminded of the debate held in England about one hundred and fifty years ago over whether or not the laboring classes really had souls!

It is true that there is often a relative lack of stability among such people, not only as to their fixity of abode, but also their family relations, their religious loyalties, their whole personalities. But on the other hand, religion can and should make a deep appeal to them, if only because of the meagerness of their own lives, particularly as regards normal human sociability. Any church which offers simple friendliness and genuine fellowship will draw more than its quota from the hotels, the rooming houses and the apartments.

We turn now, and perforce briefly, to the second major portion of our discussion,—namely, the make-up of city population and the effect of their age and sex structure upon church programs. City populations have certain definite characteristics. They are, to begin with, disproportionately feminine, because of the relatively large opportunities that city stores and offices open up to young women migrating from the country. In 1929 the cities of the United States showed a positive surplus of women over men up to the age of 35, whereas in the villages and on the farms men far out-numbered women.

Again, children and old people are relatively few, and men and women in young adulthood and early maturity are relatively numerous. In 1930, ten out of 100 rural dwellers were under five years of age, against 7 out of 100 in large cities of half a million or more. Conversely, 6 out of 100 were over 65 years of age in the country contrasted with 4 in 100 in the large cities. Those between 20 and 64 made up only half of the rural population, but over 60 per cent of that in large cities.

Finally, the drastic changes in birth and death rates already referred to are making themselves felt with particular sharpness in the cities. In 1930, there were 293 children under 5 years of age in all those cities having 100,000 or more in population, as compared with 471 per 1,000 women for village population and 545 for farm population.

The birth-peak of this country was reached in 1921-1924. The children born then are now 13 to 16 years old. From now on each annual crop of 13 to 16 year-olds will be progressively smaller,—especially in the cities where the number of children and adolescents is relatively low already. The number of old people in both city and country is rapidly increasing, although the rural-urban migration of young adults will keep the proportion of old people in the cities below that to be found in the country. Dr. O. E. Baker of the U. S. Department of Agriculture says, "There were 34 per cent more people over 65 years of age in the nation in 1930 than in 1920, and another increase of one-third is inevitable between 1930 and 1940."

Church programs are going to be forced to respond to those population shifts. It is self-evident that a Sunday school confined to the grammar grades can no longer be the fulcrum of the church's educational activities. Any church whose junior Sunday school is standing still is really going ahead, so far as that age group is concerned, for the population peak of children 14 years old had already been passed. By 1940 there will be 200,000 fewer children of this age in the United States than there were in 1935. The church must look to its young-adult and adult program as a resource of recruitment as it never has before. The church, the city-church most of all, must do so if it is to survive. Out of every 100 inhabitants of large cities, 62 are between 20 and 64 years of age. If approximately the same proportion of men and women in these age brackets are not to be found in the churches of these cities, then those churches are in a very bad way and on the way out.

Finally, definite provision will have to be made in the leadership and programs of our churches for older people. There are going to be more of them, and through the operation of discriminatory employment policies and our old age security legislation, a large proportion of them are going to be cut loose from gainful employment. It will be a wise pastor who will take thought to enlist in the work of his church the leisure time, coupled with the richness of experience and mellowness of outlook, that older people will be glad to put at his disposal.

My task is completed when I have pointed out some of the conditions under which the program of the city church of today and tomorrow will have to be constructed. Others better qualified than myself will discuss the nature and objectives of such a program.

I cannot, however, refrain from two brief comments.

No church should attempt a head-on competition with secular programs of education, recreation and social work. People are coming to the churches for distinctly religious expressions of life, in these and other types of activity. Today, as in no period in world history, excepting possibly the age of the Apostles, men and women are seeking, not for watered-down imitations of secular amusement and experiences, but for God-centered alternatives to a paganism that has plunged this generation into personal confusion and world collapse.

This means that worship stands at the center of any vital church just as truly today as it did in the days of the Wesleys, of Asbury, and of Whitfield. Worship carries with it the evocation of emotion. There is no need to apologize for emotion,—in religion or any other department of life. A person who is devoid of emotion is suffering from an advanced stage of psychopathic deterioration. Yet we must always remember that a normal person needs to keep religiously alive throughout his entire personality,—to be religiously emotional, but also religiously thoughtful and religiously active.

The Task of the City Church

By Channing A. Richardson
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IT IS evident that the cities of the United States of America are playing a larger part than ever before in the life of this country. Begun with every emphasis on the rural phase of life (town meetings and town governments), America in the past fifty years has undergone great changes.

A recent study of the city growth in America indicates that one of the prerequisites to urban development is the attainment of such a degree of rural life that country dwellers are released from the struggle for subsistence and are available for more advanced division of labor, such as would be represented by the manufacture of tools and machinery for their own rural production. This degree of attainment for the country dweller began to be achieved fifty years or more ago when wagons, plows, scythes, shovels and harness were made, not in the workshop of the village craftsman, blacksmith or harness-maker, but wholesale in the city by machinery.

Another factor in urban life is to be found in the development of steam as a motive power. This furnished new and comparatively cheap power for manufactures. Prior to this, power had been developed from water, and the manufacturing cities were located on streams with enough fall to develop water power. The old textile cities of New England are illustrations. But steam could be produced anywhere that cheap fuel might be found, and a large number of manufacturing cities, dependent on steam power, grew up as a result.

It will be easily seen that this new power developed the cities in compact centers. Transmission of steam power is limited to a small area for the plant, a few hundred feet at most. Here was a cheap power, efficient and quickly adaptable to all the new modes of manufacture. But at the same time this new power was drawing factories close together as units, and by reason of rail transportation of coal, drawing the several units into a small urban area. Steam power, then, may be charged with the early creation of our congested areas.

Recent years have shown a third phase of city growth, namely, the adaptability of electricity both to production of power and to communication. Electric transmission lines may bring power over a distance of 300 miles, with the result that we see in recent years the growth of the metropolitan area of the cities. If we are to see a dispersal of the manufacturing units to the periphery of our cities it will be largely because of the application of electric power, and its availability for factory purposes.

A more recent factor in the adjustment of our city population has been the introduction, by means of the internal combustion engine, of an individual or family means of transportation. The automobile

has put the worker on wheels, and the first outside indication of increased employment in many factories is to be found in the number of workers' autos in the parking lots. The working class as well as others are now mobile, and are not confined, as formerly, to residence within walking distance of employment. Transportation has changed the pattern of the city's life, but as for the city dweller it seems merely to have made the urbanite a suburbanite. The city, as such, remains.

There was no city of a million population in the United States in 1870. Today there are five of them, and the largest has more than ten million people in its metropolitan area. This great growth, of course, was not the natural birth increase of the city, nor indeed of the country as a whole, rural and urban. It resulted from an amazing immigration. This was spurred to excessive heights by both the new and open country and the equally new and amazing development of manufacturing. Steam power, steel industry, and immigration all were factors involved in creating the cities.

Today there are 3,165 urban places in the United States, and 2,000 of them have attained this since 1880. This has changed the type of American life. In ninety-six metropolitan centers (only 1.2 per cent of the land), now live 45 per cent of our total population, and 68 per cent of the urban population. Concentrated in 155 counties are 64.7 per cent of all industrial establishments, 74 per cent of all industrial wage earners, and 80.7 per cent of all salaried officers and employees. Further, 78.8 per cent of all wages, and 82.9 per cent of all the salaries of the entire country are paid in these 155 counties. Rural workers are distributed through all age groups, while city workers are concentrated between the ages of eighteen and thirty-nine. The working span is shorter in the city life. The city offers a greater range of vocational opportunities, but at the same time it has elements that tend to undermine security. From this it can easily be seen that the urban centers produce a type of living that eventually affects the whole of life.

In this field is the church, as a factor of life, together with the school, the courts, the machine, and the market place. From time to time questions are raised, often by church people, as to the field of the church in the city. It is not at all to be wondered at that there should be uncertainty. The problems are new, because the cities are new. A vast number of urban church people, ministers and laymen, were well on into middle life before they became city dwellers. To them, all the city itself is new. The question as to the task of the city church is raised for missionary-aided churches, as well as for the so-called self-supporting churches. Many of these churches are now self-supporting because an earlier generation of members provided a housing in which the present day church worships and ministers. While many missionary-aided churches are such because their people today are trying to provide for their housing.

What is the purpose of a city church? And what is its task? The task is to build a city for God. Its purpose is to create a race of men who shall completely realize God in their thinking and their

living. This will be accomplished through several phases of activity, all of which we conceive to be motivated by the Christian purpose. We are at the task because we are Christians. We propose to use Christian means. Our aim is to make the city Christian.

There are agencies which the church worker may use that are entirely sociological. For many elements that defeat religion are sociological. A recent book on *Social Salvation,* by John C. Bennett, says: "It is no wonder that social evil defies all easy panaceas, that there is no short cut to social salvation whether it be the favorite short cut of the educator, the revolutionary, or the preacher." And in another place: "The dominant expectancy of a profit-seeking economic system conditions individual personality."

The national meeting of sociologists last year pointed out that it is bad environment, and not race, which produces crime. Time was when the Irish race was supposed to represent the criminal class. Their advancement in the cultural and economic scale removed them from the slums, and they lost their reputation for crime. When they moved out however, we pushed (by economic and wage pressure) other groups into the places left vacant by the Irish. The stream of criminals was perpetuated.

The church cannot overlook the housing of its people when it plans to build the city for God. Again in the sociological realm, the church must squarely meet and deal with the problems of employment, unemployment, collective bargaining, the right of labor to its fair share of the income from goods it has produced. All of these affect the lives and the living of masses of people.

The church has a right to protest at the transfer by inheritance of great wealth that has been produced by the toil of badly paid labor, or from the monopolies of resources that belong to all people. With advancing technological development, human labor is released from manual toil. Lesser hours of labor are the permanent gift of a machine equipped age.

The church faces a new task for the Kingdom of God in behalf of both old and young. If employment shall actually cover in the average life the years from twenty to forty-five, the boy and girl under twenty may well be the object of concern of the church. The school that does its best for these years still leaves an ample field for the church and church worker. Especially is the field open and clear for the church agency in the congested and blighted areas. Well ordered and directed recreation is not merely a crime preventive for youth, it is also a means of character building if directed by a leader of proven character. The church of the city need make no apologies if it provides wholesome recreation for the neglected. With a population of increasing age, such as ours is becoming, the direction of leisure hours for adults will also be an open field. Church program planners should at once begin to take cognizance of this.

What has just been said regarding the field of recreational ministry is true and with added emphasis in the third phase of the church's task, the educational. This applies to general education as

well as to religious education. To be sure, the youth of the city is well cared for in secular education. Through a longer and continually longer period the youth is kept in school. This will be easier as the new facts of school enrollment are realized. Already in many city schools it is discovered that the lower grades are reporting as much as a ten per cent decrease. When those students reach the high school age, a matter of perhaps ten years, there will have to be a complete readjustment of administrative equipment in the schools.

Many churches are already developing plans for adult education that are both practical and academic. This again is a legitimate field for the city church. However, it is in the realm of religious education that the church is primarily involved. We are repeatedly told of the appalling ignorance of youth of, what we consider, the commonest facts of Biblical or religious knowledge. Whether this is due to a decline of family religion, to a lack of use of the Bible in the church school, or to the decline of the church school itself, it yet remains that a considerable section of American youth are untaught in the matters of vital religion. For my own part, I am inclined to attribute this ignorance of religious matters to the fact that we are not just now entering a period of religious neglect, but that we are inheriting now the results of a generation of irreligious parents. This is not the first generation, it is the second which has neglected religious teachings. The parents of the present generation of children are themselves indifferent. Therefore, all the more urgent is this fourth phase of the city church's activity. Every opportunity should be accepted to train parents in religious education. So thoroughly should the children of the new generation be trained that we shall be able to retrieve something of the ground already lost with the adults of the present and passing generation.

All of this work cannot be done by paid, full-time workers. Indeed, I seriously question if this ought to be done by such workers entirely in any case. Our church has a fair share of trained teachers and educational workers. We have been always able to appeal to such with our message of education *and* religion. We ought now in a large way to appeal to such people to give to the ministry of the church this service for which they are so well equipped. The pastor, himself, must be the leader in religious education. He is responsible for its program, and its place in the ministry of his church.

The final phase of the activity of the urban church is its spiritual ministry. As never before, the church stands before our age with the only solution of the tangled mess of the world. It is literally Christ or chaos. Bringing to its aid every advancement of human thought and life, the church offers the salvation this world so desperately needs. Using every other aid, if it fails to bring its spiritual message to the hearts of its people it has failed in its ministry.

The pastor who can bring the mind of Christ to his people, who can put over against their despair and sorrow the healing of his presence, this pastor is on the way to build the city for God.

One of the distinctive features of our denomination is to be found in the fact that no one can find one type of church and say,

"This is the typical Methodist church." We have all types. There is Chicago Temple and Arch Street Church. They are literally at the crossing of the crowded ways. The price of the land on which they stand would build many a village church, but these churches stand at the centers of great throbbing cities, and are seen by hundreds of thousands of people.

We have the campus church ministering to its generations of the thinkers and leaders of the nation that is to be, to the generations to follow us. We have the residential church, where the families grow, with little children and alert youth. We have the growing church, still struggling at the outskirts of the city, the church that is preparing for the throngs of people that, a generation from now, will be about its door. Or we have the church left to carry its ministry to those still remaining in the blighted areas. We have called this the "Church of All Nations," but we soon shall have to change its title, for only the parents were of all nations. The children and the new leaders will be of one nation only. They will be Americans by birth.

And then, as though to link the whole circle of our churches together, we have the Goodwill Church. Here, happily, we find those from all the types we have mentioned gathered under the ministry of a church that has not forgotten those that are needy, or handicapped. Again and again do we find one who was formerly strong in business or a leader in education, a merchant or a craftsman, now needing the practical ministry of work and of counsel, finding that which they need together with the spiritual ministry they need most of all, in our Goodwill Industries. Throughout their workshops you will find such mottoes as this: "Never too poor to pray, never too weak to win."

There is a tendency among some of our Methodist people to think of our field as primarily among the middle class, or well-to-do groups. This is certainly a mistake. We need to renew and enlarge our ministry in every city to include the depressed and the poor. Some seem to believe that missions, as such, belong to other groups. Let us not lose our place among such people. We as Methodists must stand ready again to serve through missions. Especially must this be done when the time comes (so near at hand) that the work with foreign speaking groups shall have become English speaking, still located in the midst of large unchurched groups. With our historic positions we may well look upon missions as further means for the evangelization of the cities.

Such is the range of our ministries, and with this in mind I have asked you to study together for these eight sessions, the topics brought to you in this program. The men who are to speak to you are speaking not so much out of theories that they have developed as out of the experiences of their lives. They have practical messages. You will hear them with interest and with profit.

Together we are in a joint enterprise—"Building the City for God."

The greatest church in all the land,
With wealth and power in its control,
Holds naught but ashes in its hand,
Unless it guards the city's soul.
What means this stately granite pile,
To Christian worship set apart,
If crowded streets, mile upon mile,
Feel not the throbbing of its heart?

Respond, O Church! these myriad calls,
Appealing, come from street and mart,
Where every man whom sin enthralls,
Expects a welcome to thy heart.
Reach out, O Church! This is the hour
To make thy ministry complete!
God waits, to furnish Thee with power,
To lift the city to His feet.

The Institutional Church

By Robert A. McKibben

Pastor of the Church of All Nations, Los Angeles, Cal.

THE institutional community-centered church is youth-centered. Youth has always had its problems, and although these problems are age-old, they rise today in a new social setting. The National Educational Association, through the editorship of Frank W. Hubbard, again calls to our attention several significant facts. "At a time when our standard of living is high, thousands of youth are homeless. When our welfare and protective agencies are most extensively developed, thousands of youth are becoming criminal. When society is providing the young with extensive educational opportunities, our college and high school graduates are unable to use their added skill in service to mankind. When youth are equipped, both physically and mentally, for useful work, they are unable to find jobs. When social problems need to be attacked vigorously, the energy and resources of youth are untapped. During a period of potential abundance, many of the needs of youth must go unsatisfied. Today, with little adult guidance, youth often muddles through some of the most important decisions of life with regard to getting an education, selecting a vocation, establishing leisure time habits, building character, choosing a mate, and entering upon civic responsibilities."

What are the possibilities of reducing the waste and mistakes which muddling involves? Let us call to mind what youth has done in the past in the way of real leadership. Washington was but twenty-three when he saved the remnants of Braddock's army. Lafayette was scarcely twenty when Congress made him a major-general. Lewis and Clark were still in their thirties when they began their work of exploring the northwest United States. Booker T. Washington, at the age of twenty-five, was the first principal of Tuskegee. Willard and Mary Lyon, at the ages of sixteen and seventeen respectively, worked successfully for the opening of higher education to womanhood. Jane Addams opened Hull House at the age of twenty-nine. Edison was twenty-one when he patented the electric vote-recorder. Ford completed his first gasoline motor at the age of twenty-nine. Luther Burbank achieved his first real success, with the Burbank potato, at the age of twenty-three. Lindbergh thrilled the world with his epoch-making flight at the age of twenty-five. William Cullen Bryant wrote "Thanatopsis" when he was seventeen, and at eighteen Edgar Allan Poe published some of his greatest works. A few college boys founded the modern foreign missionary movement. Future generations will be critical, not at the existence of such problems within our age, but of the way in which we utilize our resources in helping youth to solve their difficulties.

Youth takes on a new importance today. According to recent data we have forty-five million youth and children of school age, of whom thirty-five million are reasonably normal. Of the remainder, six million are improperly nourished; one million have defective speech; one million have weak or damaged hearts; seven hundred thousand have present behavior problems; four hundred and fifty thousand are mentally retarded, three hundred thousand dependent, two hundred thousand delinquent. Add the tubercular, the hard of hearing, the crippled, and the blind, and you have a picture of the youth of our country. Lay beside that fact the picture of crime in the blackest year of our depression, 1932. In that year, when we paid ten and one-half billion dollars in wages and salaries in the United States, we spent thirteen and a half billion dollars for crime, racketeering, and political corruption. One-third of that sum, or five billion dollars, was spent for crime among youth. That would have paid the entire cost of the C. C. Camps with several hundred thousand youth occupants for fifteen years, and would have left a goodly sum to start the next year's work.

One is stunned to think of the subtle influences at work in our community life. For instance, in twenty years there were one hundred and seventy thousand murders committed in the United States; fifteen hundred who had killed someone else were executed. During the twenty years, according to insurance statistics, probably fifty thousand died. Eighteen thousand were in jail at the end of twenty years. There remain in free society, at work and influencing for good or evil, one hundred thousand people who have taken the life of a brother. The ethic of the day is, "anything to get by,"—"just honest enough to keep out of jail." Cecil DeMille said that "we are substituting legality for integrity." With such influences affecting life today, one cannot blame youth too much, for they are too much like their predecessors to be saints and too much like themselves to be anything but human beings.

In the heart of a rapidly disintegrating community, down where these statistics are bleeding, Dr. G. Bromley Oxnam, now Bishop Oxnam, established the Church of All Nations in Los Angeles. This area, populated with approximately forty different nationalities, with forty thousand people in four square miles, with industry coming in, the finer stable residents moving out, represented a problem which had not been met by the church to which Dr. Oxnam was assigned. He came to this field of service with a new vision of what might be done on the part of the church of Christ to serve that community. Surrounded as it was with many buildings housing the laundries of the city, he first established the noon-hour luncheon for laundry workers, bringing in at that time the fine artists of the city. Then he added a small library, bringing personal service to those who needed it, then a boys' club and a girls' club. Finally, realizing that the old building was insufficient, he sold the church building and purchased, on the corner of Sixth and Gladys, two old apartments plus a playground one hundred feet square. There he demonstrated what he felt was needed by the community at large.

Recall to your mind that most of the institutional churches in

the United States have had their beginnings in the failure of an already existing church, and this failure has handicapped the institutional churches for years after their establishment. Not only had there been failure in the church life of this particular community, but it had occurred in the individual lives of those who resided in the area. Likewise, failure had occurred in the life of the community itself since there was no longer a cohesive force that worked on behalf of the community.

As a result of those ten years of labor, there now stands the All Nations Foundation, which encompasses the work of the Church of All Nations and the other departments, the clinic, the boys' club, the community house, Sunset Community Center, Hollenbeck Social Center, and the mountain camp. An administrative board is responsible for each unit of the Foundation. A departmental director is in charge of the staff of each unit.

Two years prior to the rebuilding of the Church of All Nations, in 1925, the Sociology Department of the University of Southern California, under the Rotary Club's sponsorship, made a survey of boy life within the county of Los Angeles. After recording all their findings and making comparisons, they found that this area, at the center of which is All Nations, provided the greatest number of boys and girls per thousand to the Juvenile Court and the penal institutions of the state. Five years later, a young man working on his master's thesis took for his theme the change in the behavior of youth in that community, studying the Juvenile Court and police records for the preceding five years. During this time no other agency had changed its type of program. At the same time there had been a 2 per cent increase in child population. The only new agency entering the field was All Nations. He discovered this significant fact, that in these five years there had been a decrease of 65 per cent in juvenile delinquency within an area of four square miles. He narrowed that study down to one square mile, or a half-mile radius from the institution, and discovered that within this area there had been an 83 per cent decrease in delinquency. In other words, the closer a boy or girl lived to All Nations, the less chance there was of getting into difficulty.

Even though we had this five-year record, we of the staff and the board felt that we did not know our children and were not doing the job as it should be done. In 1931 an unknown donor made available $38,000 for a five-year study. This study included a thorough case work analysis, which involved going into the home, getting the family history as far back as the grandfather and grandmother on each side of the family, going into the school and getting the school record, making contacts with the playmates or gang with which the child ran, and then holding numerous conferences with the child. In addition to all this we analyzed our own known contacts with the individual, the records of the medical clinic examinations, the psychologist's reports, as well as a complete, fifteen-page recreational interview. With all this information at hand we discovered what we didn't know about our children. For instance, the first two hundred children studied faced eleven hundred and fifty-

four problems,—social, mental, physical, and spiritual. Our own club leaders, the school teachers, the parents, and the child, all combined, had recognized less than 20 per cent of these problems or handicaps with which the child was faced. The other 80 per cent were totally unrecognized. In one year's time, through intelligent planning and consistent follow-up, we eliminated five hundred and eighty-six of the eleven hundred and fifty problems and were on our way to the solution of many of the others.

The results of such findings were rather revolutionary so far as our program was concerned. It did not take us long to throw overboard those activities which had no relation to the needs of the child. We are not fooling ourselves by thinking that we are going to eliminate every problem for each child. We do know that by such a method of basing our program on facts we can better serve the boys and girls of our community.

In Methodism the program of an institutional church largely depends upon the following factors: the controlling board, the operating staff, and the recipients of the services. The staff of the All Nations Foundation have been selected on the basis of their ability to do a specific piece of work, rather than because of their ability to appear pious. "Piosity" (piety) is no excuse on the part of the church for doing a poor reconstruction job with human beings. All of the department heads have their academic training, which means the equivalent of an M.A., and in addition to this they have had the equivalent of twelve years' successful experience in the field of work for which they are responsible. Each is motivated by the Christian dynamic.

As needs are faced and problems arise, facts are gathered and brought in to the department head staff meetings. All points of view are expressed here and problems thoroughly discussed. From there complete data go to the Board of Management. Here the policies are definitely formulated and recommended to the Board of Trustees. The Board of Trustees becomes a policy forming board and a financing board. The staff becomes responsible for carrying out the program under the policies adopted by the board. This plan makes possible clear-cut functioning of each group and eliminates any possibility of friction or dual authority in a given situation.

The board has worked out very definite personnel policies having to do with minimum pay that will be granted for any position, vacations, time on and off, opportunity for further graduate study, opportunity for research in particular fields, and teaching in the universities and colleges nearby. The pastor or executive, under such a plan of action, is selected on the basis of his ability to organize and direct the program rather than upon the basis of his ability as a reformer or field agent.

Four tests are used in evaluating our program: 1. Changed personalities; 2. altered community relationships and attitudes; 3. individual church loyalty; 4. ability to keep city-wide Methodism sensitive to the human needs of those who are less fortunate and are forced to reside in underprivileged sections of the city.

At the present time, in conjunction with other agencies, the board and staff of the Foundation are concerned with four major items:

1. Thieving in a large wholesale market, which in one year lost from thirty to forty thousand dollars in stolen produce and became a veritable school for petty stealing among the boys and girls of our community. This problem was discussed thoroughly with the executive board of this large market covering several square blocks, with the police Department, and with the schools. A plan was worked out whereby a youngster caught in the market with no business there between four and eight A. M., was automatically referred to us or to a proper agency for a satisfactory individual or family adjustment.

2. The health of the children in the community has always plagued us; 40 per cent have made no gain in weight, 20 per cent having lost weight in a year. A long-time plan has been worked out through our clinic and is now in operation in cooperation with relief agencies and schools.

3. Shop-lifting or petty thieving in the downtown department stores has reached such proportions that we have organized a civic committee to handle this problem in connection with the store detectives. This has made it necessary for us to go into communities outside of our own. To illustrate, we discovered one group in a high school which required of its members that they bring each week some article that they have stolen from a downtown store.

On the positive side of the picture we feel that the significant factor is that we are placing before the boys and girls, amid temptations to wrong choices, temptations to right choices, giving a boy or girl an opportunity to choose between an attractive right choice and an attractive wrong choice. We have found that boys and girls in the main respond to the attractive right choice.

What this means in the life of the boy or girl may be illustrated as follows. We had a call from the schools one day, saying that there was something going on among some of the boys of our neighborhood. We replied that we already knew about it, that it was a small gang warfare, and that we were doing our best to quell it. What had happened was this: A bully, an older boy, had picked on three small children, until they had come to the conclusion that they were going to stand it no longer. So they waylaid and beat up the bully one night in the alley, and when he came out of the hospital he went to his friends and raised a gang of five older boys. The group of three younger boys discovered what the older fellows were doing, so they increased their number to ten. By that time we were in on the picture, and after conference with the individual boys and with the group as a whole, they agreed to call the feud off. In the process, however, we took from the boys pieces of pipe nicely taped so that they would not slip while being used, brass knuckles, pieces of steel that would fit into the hand while being used in a fight, and a gangster's revolver, which the older bully leader had stolen from a gangster's car. Of course this boy said, "I was not going to use it. I was just going to frighten them." Too often, however, it is the unloaded gun that is not supposed to be used that kills somebody.

In such a case we would be paying the expense of this boy in prison for years.

Now, what was the outcome of that? The boy who was never regular, and who had always gotten into trouble—this older bully—came into the woodshop that was open after school hours. He brought his "crony" with him, and day in and day out they worked there for almost a year and a half, until he produced a beautiful chest. He called it his "hope chest." We were not so much concerned with what the boy did to the wood, but we were concerned with what the wood did to the boy.

That gang fight occurred four years ago. Since then these boys have passed each other constantly, going to and coming from school. They have entered the club life of our boys' department. Not one single word or act of hatred has occurred during all this time, and that older bully was student body president of his high school last year and this year entered an eastern university, having been awarded a fellowship for Christian leadership.

Again, a Japanese boy, the oldest one in the family when his father died, was forced to assist his mother in the support of a family of five. After the funeral we advised the boy, inasmuch as he was a Buddhist, to be a faithful Buddhist, to attend the services regularly. We insisted on that every three or four months when we had a conference with him. Finally, one day he said to us, "I don't want to be a Buddhist. I want to be a Christian like ———," mentioning one of the staff members. Not one word of encouragement had occurred in reference to this boy's religious activity, other than urging him to be what he felt he ought to be. Then came the day when he asked the privilege of being baptized while all alone in the chapel, just he and the minister. That boy is training for diplomatic service. He is seeking to make effective his Christian ideals in the field of international relationships.

One of the major difficulties that we face in our area is the retardation of boys and girls in school. What does it do to personality when 60 per cent of the boys and girls in your neighborhood are retarded from one and a half to six years in school? They see failure. It isn't long before that old inferiority complex begins working as they compare themselves with others. One young lad in my Sunday-school class would not read a verse out of the Bible. He always sat in the background. In the week-day club life he sat in the corner, never was elected an officer. As we studied the lad we gave him every known examination and test, but it was not until finally a specialist in psychology gave him a speech test that we discovered he had a very simple speech defect. Six months at the speech clinic of the university transformed the personality of this boy. He was like others; he could do what others could do. He was one of the first to request a high school league. He became an officer in his week-day club. This boy had a chance to overcome the one little thing that was marring his personality.

Another lad, when we discovered that he had a very retarded mentality, almost made us throw up our hands in utter despair. He was the leader of a little thieving gang in our community. Ofttimes,

when little things were stolen around the institution, we would send word to him, and more things came back than we had missed. In the clinic conference one day, after all of us had given up in despair, the doctor said, "Let me try working with him. We'll give him an endocrine treatment for a period of from twelve to fourteen months." In thirteen months his I. Q. rose eighteen points. Now, I know the fallacies in connection with the method of arriving at an I. Q. Nevertheless, it is the most valid index to intellectual capacity that we have. At least, that treatment so changed his personality, so changed him physically, that he was clean, whereas he had been dirty; he was helpful, whereas he had always been harmful; and the only new factor in the situation was the physical treatment under the care of a physician. We were interested in seeing that dwarfed personality changed.

Our chapel program furnishes the dynamic for our work and stands at the heart of it all. In a community of 8,500 youth, 5,000 of whom have no church or character building agency affiliation, a 50 per cent turnover in population annually makes for an unstable group, out of which no permanent church of any size can be built. Add to this the reconstruction of family life, which automatically involves their removal from our community and their subsequent alignment with their neighborhood community church, and you have a very disturbing problem with which the pastor is faced, but we feel it is a wise procedure. One of the most effective youth groups we have is the high school Epworth League with representatives of four races in its membership. They took one of the Epworth League Institutes by storm last summer and created an appreciative inter-racial spirit. This church group will always be a changing group and yet a very vital community force in an area shot through and through with the devitalizing influences of the fly-by-night missions and fake healers.

Although we are definitely a Methodist agency, we are a part of the local Community Chest program. The Council of Social Agencies and the Community Chest of Los Angeles point with pride to the work of the All Nations Foundation. It is one of the three agencies mentioned when folk want to see representative social work in Los Angeles. The Community Chest's criticism of agencies under religious auspices is not based on the fact that they are church organizations, but because, in the face of poor social work, we have too often excused ourselves on the basis of being a religious agency. When we as an agency sought to eliminate the causes of the criticism of the Chest and Council, there ceased to be criticism, and in its place came commendation and increased support.

The purpose of this paper has been to describe and discuss a specific institutional church. This happens to be only one of at least four types of institutional churches: the Labor Church, the Nationality or Racial Church, the Mission and Relief Church, the Community Service Center Church.

With an annual budget of $65,000, a full time staff of twenty and a part time staff of thirteen, supplemented by ten WPA and forty NYA workers, the All Nations Foundation, which includes

the Church of All Nations, is looked to by the civic and social forces as the organization to lift the level of living among childhood and youth of forty different nationalities who reside in the All Nations Area, Los Angeles.

Sixteen years has brought about changes in attitude on the part of civic forces, changes in attitudes on the part of the Chest, changes in attitude on the part of the Methodist Church at large, changes in attitude of local residents and changes in personalities of youth. All these are for the better. There are changes in physical aspects of the community. Housing is sixteen years worse for the wear. There is one liquor establishment to every 270 population, 80 per cent of our children are of families who are on relief, 40 per cent of them from broken homes. These are changes for the worse. In the fact of all these handicaps, the youth of our community are responding to the good news of attractive temptations to right choices in the face of tremendous odds to the contrary.

What has occurred in the lives of individuals and the life of the community around All Nations in Los Angeles has been duplicated again and again in communities where Methodism has sought to establish front line trenches for Christian character.

I wish it were agreed that at some future council of cities we would be willing to do what the doctors on our medical staff are doing this next Thursday evening. Ten of the physicians are presenting the medical history of ten patients wherein each of the doctors feel he or she has failed. Each of us knows the weakness of our own program and the failures during the past five years. To know where and why we have failed may be as helpful as to know how some have succeeded.

How essential it is that we of the various boards and staffs of our institutional organization constantly think ahead of what we are doing in the light of known results. Not theorizing in the abstract, but constantly validating and checking our work by the highest standards and the keenest tools available. Then and then only may we find our task worthy of being included as a part of Christ's kingdom-building process, creative of the City Beautiful, composed of Christlike citizens.

I Am a City Minister

By J. G. Hindley, *Pastor of East Congregational Church, Cleveland, Ohio*

I am a city minister, they have me on the run;
With thirty thousand things to do, and half a dozen done.
It's "Reverend this," and "Doctor, that," and "Brother, lend a hand."
They have my schedule all made out, they have my program planned.
If I did all folks ask me to; their chores, their jobs and cheers,—
I'd have to be a superman and live a thousand years.

They even tell me what to preach, and why and when and where,
I never lack for subjects, they have them and to spare.
There's Prohibition, and there's Peace, the World Court, and the Klan,
The Constitution, the Near East, and the American Plan;
Community Chest and Safety First, Religious Education;
The Lord's Day and Thanksgiving—as suggested inspiration.
If every day were Sunday, as the pious hymn surmises,
They'd hand me themes for every one, and freely advertise us.

My church has forty different clubs, or maybe ninety-three
I haven't counted for a month. I know it's getting me.
But, say, I'm not complaining, though I list my griefs at length,
It's a great life, I'll not weaken while the good Lord gives me strength.
I like this life, I love these folks, they're what the Father made them,
If He can stand it, why not I? I'll never more upbraid them.
I am a city minister, they have me on the run!
But, say, the running's surely great, God gives me lots of fun!

The Downtown Church

By Dr. George Mecklenburg

Pastor of Wesley Church, Minneapolis, Minn.

I COME to you today with some deep and persistent convictions. Maybe I do not have a clear cut program. I am sure I do not have a well worked out and rounded paper. I almost prefer not to have such a paper. I wish my speech could be full of barbs to jog us out of our complacency. We have just heard how we can excuse ourselves from having large Sunday schools and there certainly are some reasons why we have a falling Sunday-school attendance. We could, with even better grace, work out about fifty-nine reasons for not having a live downtown church. But the Kingdom of God has never gone forward by excuses. We have a lost world and the downtown section of the American city is particularly and terribly lost. It is chaos, confusion and a mess. If there is any place on this earth that needs a live church, it is the downtown section of an American city. And I am convinced that such a church can be maintained and can become the salt of the city, the light of the dark alleys and streets. It is for this reason that I come to you boiling over with hot convictions regarding the downtown church. And let me express them as follows:

1. My first conviction is that we should have a downtown church. The Methodist Episcopal Church should never move out of the downtown section into the outskirts. In the first place, there are many people who live in the downtown section and those people are usually the poorer people of the city. They cannot afford to go to the neighborhood church and besides it is rather inconvenient for them to do so, and besides that, they do not feel at home in a neighborhood church. The downtown church can be made to appeal to the people who live downtown.

But the downtown church is necessary to influence the heart of the town. The downtown church should be large. It should influence the thinking of vast numbers of people. It should be so strong in numbers that the politicians of the city will have respect for it. The minister of the downtown church should be so wide awake to the racketeering, graft and the political sins of the average downtown section that when he speaks people know that he knows what he is talking about. The downtown church can be of influence on the heart of the city and the heart of the city controls the life of the city. Small neighborhood churches in the outlying sections of the city can never control the political and social life of the heart of the city. In other words, we need to stay downtown. We should never pull up stakes and quit because it is hard.

2. My next conviction is that a downtown church should have an evening service. Of late I have read more reasons why we

do not have evening services in our country and not one of them gives a valid respectable reason for not having an evening service. There may be situations where the neighborhood church could not have much of an evening service but even around the neighborhood churches there are many people who cannot attend the morning service and would be glad to come to an evening service if it were a great one. But I am absolutely convinced that the downtown church must have a big evening service to be of value and help to the downtown community. In fact, if rightfully set up, it is easier to have an evening service than a morning service. More and more we are staying up late on Saturday evenings. The social, the recreational and the pleasure life of the community more and more take place Saturday evenings. It is very unusual for people in the downtown section, or anywhere else in the city for that matter, to go to bed before twelve o'clock. Most social gatherings hold until two and three o'clock Sunday mornings. Therefore, these people go to bed very late and most of them don't get up in time for eleven o'clock morning service of the church. These people lie around until late on Sunday. And they like to have some place to go Sunday evening. If the church is dark and closed, then they go to moving picture shows and other places. If the church is open and has a broad, interesting service and a sermon that meets their needs and helps them in their every-day problems, then they go to church. We have demonstrated at Wesley Church in Minneapolis, over a period of ten years, that people will crowd the evening service year in and year out and there is no need of a spectacular or sensational service either. Good music, a snappy service with a good sermon right to the point will bring the downtown people to church. In fact, people will come from all over the city to a downtown evening service because so many of the neighborhood churches are closed.

3. My next conviction is that a downtown church can become self-supporting. For the past twenty years we have been laboring under the notion that a downtown church that has no special wealth in it would have to be supported by home missionary money or by special gifts. I do not believe that is necessary. I know it is not necessary. We have demonstrated at Wesley Church that the church can not only be self-supporting but it can pay up the debts of the past.

However, we must hasten to say that unless the downtown church has a big program she will not be self-supporting. The downtown church must be a seven-day church. It must be open always to the public. There must be at least a hundred meetings and activities going on in one week. The church must touch the community from a thousand different angles. The community must be convinced that the church is for the city and is doing something to clean up the mess of the downtown section. The people must become convinced that the youth of the city are blessed and benefited by the downtown church. There must be something going on constantly and as I said, there must be a strong evening service in addition to a strong morning service. All these activities pile up accumulatively to make an influence for the church that brings in financial support. Yes, a downtown church can be self-supporting and more.

4. My fourth profound conviction is that a downtown church must be a regular church. It must be a spiritual church. It must preach the everlasting gospel of Jesus Christ. I am convinced that the regular Methodist organizations are good enough for a downtown church. The downtown church should have the Missionary Societies, the Epworth League groups, brotherhood groups, the Guild or the Ladies' Aid, and all other Methodist organizations, together with a regular church program.

It is all right to have a big gymnasium and we do have a big gymnasium at Wesley Church, but a gymnasium program will not solve the problem of a downtown church. All we can say for a big gymnasium program is that it is an outlet for Christian service, but first we must have spiritual life in the church. It is all right to have the Boy Scouts, the Girl Scouts and all other organizations in a downtown church, but they don't come first. They come as the fruit of the spiritual life that is in the regular program of the church. The downtown church must be alert to the needs of the community. The downtown church may need to organize the unemployed and direct them toward self-help, but that does not solve the problem of the downtown church. It is the religious work, the sermons and the prayer life of the people that give stability and life to a downtown church. When that has come, then the church will seek in every possible way to express its spiritual life in service.

A downtown church will stir up the reform passion of a city; will enter on crusades of righteousness to clean up the saloons and gambling dens and all that, but that will not solve the problem of the downtown church. The downtown church will do this provided her inner life is glowing with love of Jesus Christ.

What I am trying to say is, the solution of the downtown church problem, the solution of the evening service problem is religious and spiritual. When we become prophets of God to the downtown section, preaching the everlasting gospel of redemption of Jesus Christ, then we can become, and not until then, a real community church, serving in a thousand ways the needs of the people.

Of course, I recognize that to be a downtown pastor and to run a downtown church requires more adaptability. It requires more freedom to adopt new thoughts, new methods and new ways. It requires something of a flare for publicity and a sensitiveness to public thinking but it is not an impossible thing. Consecrated and educated men of God can learn the technique of managing and administering a downtown church that throbs with the life of Jesus for the community.

I plead with you to open your downtown churches Sunday evening, and every evening. Why, if I could not get people to attend church Sunday nights I would light up the church anyway. A big downtown church dark on Sunday evenings, in the midst of the blazing lights of amusement houses, comes closer to being the tomb of dead or dying Christianity than anything I know.

The Residential Church

By J. A. Holmes

Pastor of First Methodist Episcopal Church, South Bend, Indiana

IN A DISCUSSION of our subject, *The Place and Program of the Residential Church,* we may properly begin with the cultus, or that system of religious acts and practices indigenous to Methodism, and which, necessarily changing during the years, still conforms to its peculiar spirit and genius.

"Culture," someone has said, "is a perennial human interest, the enjoyment of the history of the human spirit." In this utilitarian age the symbols of contemporary life might aptly be "the oil can and the monkey wrench," to use the phrase of Count Keyserling. We have become weak on the side of culture in almost every field of endeavor. This is so evident it needs neither emphasis nor elaboration.

It is true of organized religion—true of our own cult. "The industrial revolution has brought in an era not only of indifference to the aesthetic side of life, but of such bad taste in the arts as the world has not seen before." A fine example of this is found in the modern field of decoration and mural painting, which reflects an art so atrocious and so influenced by a pagan materialism that cultural and spiritual ideals are almost absent. That is to say: there is antagonism between action and contemplation—between the moralist and the mystic—between the reformer and the churchman. Methodist history, it appears to me, has always regarded moral systems as a means to religious ends. This is in line with the entire history of culture, even in the arts. Notwithstanding the totalitarian policies now ascendent in the world, people are the end for which a state exists, and are not to be sacrificed to the state. Methodism has always sought and cultivated a religious experience, a sense of God, a means of enjoying some "ideal of action set forth by the prophetic word." That, of course, must include a moral ideal. "Worship is not only the natural expression of the Christian soul, but the fountain and source of creative activities."[1]

The Methodist cultus in its inception was simple. "The classes to which Methodist preaching appealed were those who were strangers to that Chesterfieldian suppression of feeling which has always been practiced in certain circles." "The mitigation of orthodoxy, the softening of older mechanical and harsh conceptions of God and His relation to the world; the exaltation of religious experience; the dominance of ethical interest, a marked humanitarianism, a lingering, if sporadic, interest in perfection, and a predilection for organization," says Lee,[2] (and I regard it as a well balanced estimate), were the

[1] The Church and Its Function in Society. [2] John Wesley and Modern Religion.

original contributions of Methodism to the contemporary current of religious life.

It had little ritual to speak of—what it had was largely borrowed; yet it early felt the need of more formal and external aids. As general culture has advanced there has been an endeavor here and there to dramatize worship, utilizing such arts and symbolisms as may best cultivate the religious experience in the worshipper . . . carefully avoiding the use of those things which would take out of the service its spontaneity, warmth, and glow. "*We need the fresh vitality in Protestantism which comes from more satisfying experiences in worship.*" While we may slash like Hebrew prophets in the moralizing process, right now an emotional lift is what people want and need. "Nothing any man can say," says Bruce Barton in *The Forum,* "is half as important as the spirit of the service." And let us add to that the testimony of the Gloomy Dean: "The service of beauty is the service of God, if we know what beauty means."

The sermon alone, no matter how scintillating, brilliant, interesting or inspirational, or how gorgeous or stately its rhetoric, cannot bear in itself the full burden of the emotional influence. Whitehead[3] declares that "human life is driven forward by its dim apprehension of notions too general for existing language." You pastors of residential churches are well aware of the many "isms" that have sprung up like weeds in our generation, or, better still, like parasitic growths that feast and fatten on the heart hunger of people who have found neither consolation nor inspiration in services that are wooden, barren, artificial or bizarre.

We must build services that contain a rich, full, sincere, informing and dependable presentation of the Christian faith, both in its prophetic and cultural aspects. We should employ the art of suggestion and not allow services to be frozen into inflexible forms. We insult the intelligence of our congregations if we leave nothing to their imagination, and a rich liturgy stimulates their imaginations and creates lasting impressions.

We occasionally hear the first part of a worship service referred to casually as "the preliminary services." There should be none. As the finger touches the hour there is a hush of reverent expectancy (which has come through constant instruction of the congregation in forewords on all printed orders of service, exhorting quiet, personal prayer and meditation). Organ chimes softly intone the news that the moment has come. From the rear of the Sanctuary comes the first verse of the morning hymn in harmony, then as the doors open the choir in processional breaks into the sustained cadences of a unison—the congregation standing at the second verse and joining in some great melodic affirmation of faith.

Many of our modern residential churches have a worshipful interior architecture. Much, of course, has been borrowed from the Anglican, or Protestant Episcopal Church—divided chancel, high altar, crucifix, reredos. It is interesting and fruitful to build the

[3] Adventures in Ideas.

liturgical service for each week (to be followed without announcement), about the sermon subject.

As a variation of the recessional, it is occasionally good practice to sing as a congregation the first verse of the final hymn, to be followed by the benediction. The choir remains in its place and continues the hymn until the congregation has departed, even repeating the entire hymn if necessary. The people moving out of the church onto the street still hear the strains of the last hymn. Theatres know the value of final impressions and gather all their songs into an orchestral ensemble as the people leave—songs to be remembered and whistled and hummed by the departing patrons.

The Communion Service

The Christmas season can be set forth with moving power by appropriate music, a liturgical arrangement of our regular communion ritual and a candlemas service—to be celebrated on the Sunday morning preceding Christmas day. Inexpensive wooden, three-point candelabrum with two-inch cathedral candles—the entire length about six feet—fitted to backs of pews at stated intervals, give a joyous but reverent tone to the service—fifteen large candle holders, holding three candles each; with two seven branch candle sticks at the altar.

Patient, even meticulous attention should be given all points in the administration of the Sacrament. Craig's book, *We Have An Altar,* is unusually fertile in suggestions for this part of the service.

The Good Friday Communion Service (in the evening) has the same physical set up. At night the candles are most effective, with perhaps an illuminated cross at the chancel. The service closes with Mozart's *Gloria from the Twelfth Mass,* instead of Handel's *Hallelujah Chorus* as at the Christmas Communion. The hymns for Good Friday are, of course, of the death and passion, and the entire service is much more sombre than the Christmas Communion. Our new hymnal is rich in occasional music for the communion, also responses, and doxologies. At the Conference on Worship and Music and Hymn Festival recently held in Johnstown, Pennsylvania, under the direction of the General Conference Commission on Worship and Music, a worship service was conducted which, no doubt, demonstrated beyond the ability of my words the dignity, power, and beauty of a carefully considered and studiously prepared liturgy.

Music in Worship

We must not be unmindful that the English revival, under the Wesleys, had its birth in a burst of song. It might be difficult to estimate whether the preaching of John or the hymnody of Charles furnished the greatest incentive. Congregational participation in all worship services cannot be too strongly emphasized. If we could turn our attention to hymn singing within the next few years, it might yield most unexpected spiritual vigor and power. Let us suggest as an experiment that part of the time of your Wednesday evening church nights be devoted to learning new hymns. First, the story of the hymn; second, analysis of both words and music; third, the singing of the hymn. About five hymns are used during the evening. Do

not prepare too many; stop while they are still wanting to sing. Remember the dictum of Ruskin: "nothing is satisfying that is complete." Abundant material for this subject is to be found in Augustine Smith's *Lyric Christianity*, or Dean McCutchan's new book. Be sure your pianist is a skillful hymn player, and that your leader knows the art of leading.

As choral music is one of the arts most effectively used in worship, the minister should familiarize himself with at least some of the great chants, antiphones and especially some of the beautiful *a cappella* numbers, now engaging the attention of alert organists and directors. Here are a few that have gained great favor:

BACH'S—"All Breathing Life" from Motet, "Sing Ye to the Lord."

BAIRSTOW'S—"I Sat Down Under His Shadow"—a modern, but effective anthem.

BORTNIANSKY'S (Russian 1752-1825)—"Lo, A Voice from Heaven Sounding"—one of the many translations of his well-known Cherubim Song.

BRAHMS'—Motet, Op. 29, No. 2—quite difficult, but tremendously effective.

First Movement—"Create In Me A Clean Heart."
Second Movement—"O Cast Me Not Away."
Third Movement—"Grant Unto Me."

BYRD'S—Cantate Domino (English 1543-1623).

CHRISTIANSEN (F. M.)—"Beautiful Saviour"—ever popular.
"O Sacred Head" (Based on Passion Chorale).

FARRANT'S—"Lord, for Thy Tender Mercies' Sake" (English 1530-1580).

GOSS, SIR JOHN—"O Saviour of the World"—a great favorite, one of the best of its kind.

GRETCHANINOFF'S—Cherubic Hymn (Russian 1864-).

PALESTRINA'S—"O Saviour of the World" (a translation of the popular "Adoramus Te").

SCHUETZ—"Sing to the Lord" (German 1585-1672)—anthem for double chorus.

SCHVEDOFF'S—"We Praise Thee" (contemporary Russian).

TSCHAIKOWSKY'S—"Light Celestial" (Russian 1840-1893) for eight part choir.

WEELKE'S—"Hosanna to the Son of David" (one of the finest Elizabethan hymns).

Have your organist or choir director try out his power of composition, by writing descants for some of the more familiar hymns. After congregations have learned hymns, they enjoy a descant. Dividing your choirs, occasionally placing one section in the rear gallery for antiphonal singing will prove very effective. There should be weekly conferences with your organist and choirmaster, at which times the services for the following Sunday should be arranged. Alert organists add much to services by improvisations and incidental music, but they must know and understand the whole plan, even to the character and purpose of the sermon, if they are to make intelligent contributions. Employ a series of light signals placed on the face of the organ console, and operated by inconspicuous flush buttons located

at various spots within the chancel. There can be no smoothness and continuity in a service interrupted by conferences or conspicuous motions or signals between minister and organist. Of course, there is always a place for spontaneity, but if a congregation knows from experience that the service moves evenly to a climax without announcement, interruption or explanation, it produces a more worshipful atmosphere. It goes without saying that late-comers should be admitted only at specified places in the service—preferably during the singing of the hymns or at special intervals between prayers and responses.

Quiet, quiet and more quiet—if the worshipper is to be released from petty subjectivism and turned, as Evelyn Underhill says, toward that "knowledge of the massive realities of the spiritual universe in which we live and move. It is the mood of deep admiration, the meek acknowledgment of mystery, the humble and adoring gaze which makes us capable of this knowledge."

What we are attempting to say is that our worship services must have artistry, music, poetry, and attention to regulated lighting, if they are to provide experiences capable of bridging the gap between the world of sense and that of spirit.

As an example, the baptismal service may be made strikingly effective. It should be guarded from the merely curious and those inclined to levity. Many feel that the rite of baptism is not only beautifully sacred, but a deeply personal matter. Instead of baptizing a group of children, or even one child, during the regular worship service, let us suggest a special service following the regular service, with an order of worship devised with special music, using the ritual and congregational responses. A brief meditation by the minister on the meaning of baptism is recommended. This service may be held in a chapel, if you have one, or in a smaller room than the Sanctuary—fitted for the occasion. The parents may invite friends, and an invitation is extended to anyone in the morning congregation who may wish to attend. This can be made a most touching and entirely distinctive service, avoiding all unseemly haste—which often occurs when it is part of the regular worship service.

The residential church may draw upon and utilize the talents of a varied group of people for things artistic, dramatic, musical—making the church in its Twilight Vespers, Evening Forums or Sunday Evening Clubs a vital community expression. The real religious life, after all, is all-embracing. The church should be the patron of all that is beautiful and inspirational, and a successful church will be made up of Christians ever alert to all truth, beauty, and goodness of life, no matter whence or how it comes. In these days of "seething, aspiring naturalistic humanism," it is the task of our churches (in a fine sentence from Dr. Hartshorne's book[4]), to see "whether spirit can again be naturalized and made concrete as the only self-moving thing, and hence the indwelling principle of all activity."

A vesper service at 4:30 o'clock on Sunday afternoons appears to meet the approval and maintain the interest of more people in

[4] Beyond Humanism.

residential sections than the conventional Sunday evening services. The twilight vesper hour has appeal. This service should have an air of devotion, should be instructive, and may have some entertainment. It may bring speakers of world-wide travel experience, or someone who has had the advantage of current contact with world situations; or it may be a really great musical service. Christmas Sunday afternoon and Palm Sunday afternoon afford excellent opportunities for musical pageantry—such things as *A Mystery for Christmas, The Three Marys,* etc. The morality plays or mystery dramas, such as *Everyman,* which can be successfully and inexpensively staged in the sanctuary; a recital by the church organist, or a guest organist, together with solos and *a cappella* numbers by the choir. A boys' choir is a splendid attraction occasionally, or the hour may be purely devotional, with a meditation by the pastor and appropriate prayer responses selected from some of the world's great devotional literature.

A complete and helpful service may be built about Thomas a Kempis' *Imitation of Christ.* The local high school orchestra in a sacred concert will prove of interest to the youth and parents of a congregation and community. About twelve of these twilight vespers during the season will prove sufficient—six in the fall, and six preceding Holy Week—the last series carrying a clear-cut devotional emphasis, to be followed by three evening services during Holy Week, with the Communion on Good Friday evening ending the series.

An informal reception for the speakers or artists in the church parlors following the vesper hour is recommended, with the Choir Guild or some other organization serving tea. Of course there must be an honorarium for the talent, but the offerings will usually be sufficient to meet this item of expense.

Sunday evening may be "Youth Night" or "The Fireside Fellowship Hour." A buffet lunch may be served either before or after the meetings by members of the Mothers' Council, consisting of parents of our young people, a committee from the youth group assisting. Movies, a sing, recreational games, a travel talk by someone recently abroad, may open the evening. A half-hour devotional period for the combined groups—this service to be planned each week; then the high school youth assembling in one group for discussion, the older young people having the election of one of perhaps four interest groups: (1) History of Christianity; (2) Book Reviews—especially the great religious books; (3) Study in Practical Christianity; (4) Study of Sacred Music. The high school group follows much the program of the Epworth League and uses the *Epworth Herald* to advantage; both meetings to be sponsored by selected adult leaders. The order may vary, with fireside discussions in smaller groups after the classes are over and lasting for some time.

Another fruitful means of enlisting the interest of young people is a drama guild. If it functions effectively, it should meet once or twice a month to read plays old and new. It may occasionally hear lectures by dramatic critics or by authors. It may employ the services of a dramatic coach. Enthusiasm will be created in gathering together properties, lighting equipment, scenery. A casting committee will select players from among the group and rehearsals will begin.

Lay Evangelism

The only successful way to melt the wall of ice between the masses and the church is to kindle a fire at its base! Jesus furnished a practical example of how to meet this situation. He fed the hungry multitudes by individual servitors! His parables, His most precious words, were replies to casual questions. Personal evangelism! But, how? Systematic and persistent lay visitation evangelism is the answer.

Few pastors have the time to contact effectively the unchurched in their communities. Here is the opportunity for the laymen. If we were as assiduous in reaching, by a skillfully devised system, the last person in the last precinct (as do our shrewd politicians before an election), there would not be a stratum of society that would not be reached with the message of truth. We organized last year a group of people called "The Seventy"—people carefully selected because of their personality, ability of approach and, above all, men and women imbued with the spirit of Christian discipleship. They went out, two by two, usually on Sunday afternoons or during the evenings, to call at the homes of the unchurched parents of the children in our church school. It was astonishing how many additional people they raked up and how many new contacts were made; and many people were brought into vital church relationship. This should be a permanent committee and be kept constantly on the job.

Other methods include a good reception committee in the lobby or foyer every Sunday morning, visitor's signature books, followed up by a thoughtful letter from the pastor the week following the visitor's attendance; regular proctors in each section of the sanctuary to greet people after service. All these methods furnish additional names for "The Seventy." In large churches it might be advisable to employ a membership secretary to work with a committee such as I have indicated. Here is a fruitful field.

Of course, the pastor should call as much as possible, for nothing quite equals personal contact. But if you have a good committee, you will be kept pretty busy making final contacts with people who have been brought to a decision by the lay group.

Religious Education

The question of religious education in a church-centered program is a big one. It demands that the best brains and leadership to be found in our congregation shall wrestle with it. The pastor's cabinet should consist of his staff and members of his Committee on Religious Education, for theirs is the task, if they function properly, of formulating, advising, criticising, evaluating the whole program of the church. It is a mistake to confine the services of such a committee to the church school. Their guidance should be reflected in every organization of the church, and at their regular meetings all programs of the church should be freely discussed and all avenues of greater efficiency explored.

Their function, however, must be kept clearly in mind: it is advisory and inspirational and not directional or executive. True,

they may be members of the church school board, some may be members of the official board and various other organizations within the church, which only makes them more effective as liaison agents. Paragraph 1268, Section 2, of the *Discipline* defines the duties of this committee as including: "A careful study of the educational needs of the pastoral charge and the means of meeting these needs, the correlation of the programs of educational agencies for the various age groups, the recommendation and approval of Curricula in harmony with the findings of the Curriculum Committee and the standards adopted by the Board of Education, etc."

This committee should be composed largely of educators—those who understand educational philosophy as well as technique—but the Lord deliver us from mere problemizers, theorizers or pundits! Choose those educators (principals or teachers in the public schools or college men and women) who have the background of strong Christian convictions, the voltage of passion and zeal as well as the amperage of technique and methodology. This committee will touch every phase of endeavor within your institution, and be more intimately informed than any other committee in your organization. This is the reason we call it the "pastor's cabinet." It should carry on regular studies of all activities, prepare and work out evaluations, direct institutes and leadership training classes, be ready to advise at all times ways and means for a more efficient and vigorously spiritual program. Source material for the complete religious education program of the church, clean-cut outlines for orderly study, in fact an up-to-date working laboratory for the pastor and his Religious Education Cabinet is furnished in *The Pastor's Own Work Book* published by our Board of Education.

Our Lord said that "a good shepherd knows his sheep." He might have added, "and he well knows his lambs, too." To interest ourselves more in the children is to interest the parents. More people are brought into active church relationship today through their children than in any other way. After decision day the pastor should personally conduct training classes for boys and girls in Methodist history and polity, and they should be *confirmed* according to our new Ritual in a special service. Unchurched parents are impressed with this service and the attention given their children. Admittedly it requires time and patience, but it is more worth while than some of the work we are often called upon to do. Do not farm out this responsibility to your assistants and helpers. It may not put you in the limelight like an address before some service club, but it is ultimately more satisfying. We must learn in these days to put "first things first," and in a community of many organizations we must be wary about accepting too many invitations to speak. We may suddenly discover we have become mere chore boys to lodges, service clubs, incidental community projects of all sorts, with a subsequent loss of nervous energy.

Church Publicity

The question of keeping the membership and constituency, as well as your city informed of all progress in various departments of

church life, is of prime importance. Four editions a year of a comprehensive statement of all activities within the church will produce an informed and, therefore, an interested people. A "News Letter" may well contain the pastor's report to the Fourth Quarterly Conference (and other conferences), a digest of the preceding three months' minutes of the official board meetings, a study and analysis of the church school by the director of religious education, the superintendent or the chairman of your Religious Education Committee; the report of the Women's League, the Missionary Societies, the Guilds—clear through to the Boy Scouts and the Campfire Girls; with a statement from the chairman of the Finance Committee and the treasurer covering the first section. This news letter should be frank, emphasizing the faults and weaknesses as well as the achievements. The second section should be an outline of the proposed program completely mapped out for the ensuing three months. A congregation that shares in the objectives of its pastor and officiary is usually alert, interested and working.

In this connection let us interject a paragraph on the officiary: official boards have too long been self-continuing bodies, with the result that the affairs of the church have too often been vested for protracted periods in the hands of a few. This is hardly democratic. With the possible exceptions of the trustees, who for legal or corporate reasons may be re-elected after serving three years, all members should be elected for a period not to exceed three years, with one year elapsing before they may again serve. To inaugurate this plan may occasion some difficulty, but once in operation it will prove most valuable.

To initiate it, discuss the question with several key men on your board. Point out to them the advantages of such a plan. Have a committee appointed to study the question. Finally the plan will be voted upon. If affirmative, have your nominating committee form classifications of one, two and three years, and the members draw lots for classification. The one-year group will then automatically retire from office in a year, which will give time for all necessary adjustments and replacements and the selection of a new three-year group. This constantly transfuses new blood into anemic and bleached out boards, and brings those who have already served into what might be called a service group. When you are selecting new material it challenges a man or woman to serve for a definite period of three years.

Insist on the attendance of all members at regular board meetings. Prepare agendas and hold all discussions in line with them. Finances should be subordinate to Kingdom interests. Your finance committee or stewardship council should have printed sheets showing at a glance the financial situation. Boards must have larger objectives than petty haggling over finances. All board meetings can and must be made interesting and reasonably brief.

To return to the question of publicity: newspapers welcome live stories concerning the activities of the church. They refuse, however, to be mere announcement sheets. This question of church publicity is a vital one and needs to be explored in every community where

varied traditions and publicity customs obtain. Newspapers vary in policy and attitudes. A story that has news value for a paper in a smaller community may not be so regarded by a metropolitan daily. In any city up to 300,000 population it will not be difficult to have worth-while pictures of church events in the papers. In these days of visual education they are most worth-while—interesting groups doing interesting things. One point to remember—it is your institution you want to publicize. Keep yourself in the background. That applies to all phases of church work. You may, indeed, have inspired an event of great publicity value, it may be your brain-child, but remember that too much personal publicity may ruin a minister's influence.

The Missionary Spirit

Finally, the most important thing for any residential church is its missionary program. The only thing I know that can give a church new life and purpose is missionary zeal. It is the secret of perpetual vitality. No church can live that does not give outside itself. A serving church releases locked up powers. It brings a widening of the spiritual consciousness, a delicacy of spiritual perception. As Christians we might "as well deny the law of gravitation as the law of self-denial." To keep a church in the full strength of all its powers, to release all its energies in the white heat of evangelism for those in and about it, it must be interested in the whole sweep of Christian missionary endeavor. Latourette[5] says: "If our religion is not true we ought to change it, if it is true we are bound to propagate what we believe to be the truth. When we fail we confess the insecurity of our own faith. A church that is not dreaming of presenting the gospel to all men everywhere is tacitly admitting that it has no gospel for any man." Churches without comprehensive missionary teaching and action are not much better than vapid social centers—they will become moribund and die. Organized Christianity without an extensive missionary spirit is on the way out.

To adventure with Christ is to know the real joy of discipleship. God has ordained the law of "shed blood"—but the more we give the more we have. We cannot stop with mere personal uprightness; our life is mingled with humanity. "Sacrifice," says Brierly,[6] "is an integral part of the spiritual life. Its root is in the heart of God, its expression is the religious history of man." There you have it! It brought rapture to early Christian hearts—it can again give life to a church that has grown selfish in its desire for its own continuance. If a residential church is to have any community influence, it must reach out helpfully into that community, but it cannot stop there. We will be approaching the ideal when our missionary giving is as large as our local budget!

The missionary spirit, however, cannot be suddenly presented to case-hardened adults and find a ready response. It must be a part of our religious education through all grades and departments, beginning

[5] Missions Tomorrow.
[6] Essay on Sacrifice.

with the kindergarten, and must have constant emphasis. Teachers should be given specific help and guidance in the presentation of the special missionary lessons, and the teachers training program, under the direction of your committee on religious education, should present a course on "Teaching Missions" every year. When we have raised up a generation of missionary-minded Christians the millennium will be at hand! Selfishness is the root of all evil, and it is the millstone about the neck of the church today.

In the years ahead, as new frontiers are being disclosed, so the church must again pioneer, pressing forward into unexplored territory. If religion has become less prominent in world life it is our duty to make it more vital. If its functions have been limited by other agencies, we must break through into new fields of service. The church has given birth to and mothered most of the arts and sciences. They may have become undutiful children and pass her by with alienated expressions today, but they cannot deny their parentage. A commanding and influential position for the church is not as important as a compelling humility and spirit of self-sacrifice in the face of the world's need. I am deeply confident that in the years immediately before us we may "fuse in the fires" of a deeper devotion and a purer Christianity all world achievements, all scientific discoveries, all progress, as well as all apprehensions that trouble us today.

Negro City Church

By SAMUEL H. SWEENEY

THIS SUBJECT is one whose roots sink deep into the sub-soil of seven millions of people, one whose implications are varied and many. One cannot get a true picture of the Negro city church today without being forced to deal with Negro life in general, especially as it has been lived in the cities of America within the past twenty years.

The status of the Negro in the American city has been a matter of academic inquiry and scientific investigation on the part of many social agencies. There is a very distinct source of documentary information available to those who are interested in the subject. May I take the time to give you a brief bibliography that deals primarily with the Negro in the city of Chicago? Out of an experience of more than twenty years as a minister among my people observing them in most of the cities of America, I believe that the picture of the Negro here in Chicago is typical of his life in most of our cities.

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2. Distribution of Negro population in Chicago: Chicago Commission on Race Relations, *Op. Cit.,* Chapter IV, "The Negro Population of Chicago"; Franklin E. Frazier, Unpublished studies on the Negro family in Chicago.

3. Types of Negro Areas in Chicago: Chicago Commission on Race Relations, *Op. Cit.,* Chapter IV, Section B. "Neighborhoods of Negro Residence."

4. Economic Status of the Negro: T. J. Woofter, Jr., *Industrial Background for the Study of the Economic Status of the Negro;* Franklin E. Frazier, "Occupational Classes Among Negroes in Cities," *American Journal of Sociology,* Vol. XXXV, No. 5, March 1930; Chicago Commission on Race Relations, *Op. Cit.,* Chapter VIII, "The Negro in Industry"; Irene Graham, *Negro Standards of Living* (study not complete); Wendell Bolton, *The Negro in Business in Chicago* (not finished); Leila Houghteling, *The Income and Standards of Living of Unskilled Laborers in Chicago,* Chicago University Press, 1927; Alma Herbst, *Negro Women in Chicago Industry* (not finished); Myra Colson, *Home Work Among Negro Women in Chicago,* M. A. thesis, University of Chicago, 1928; Claude A. Barnett, "We Win a Place in Industry," *Opportunity March.*

5. Housing Conditions: T. J. Woofter, Jr., *Op. Cit.*, Chapter IV, "Congestion and Exploitation," Chapter V, "The Neighborhood Scale," Chapter VI, "Equipment and Condition of Houses," Chapter VII, "Rent," Chapter VIII, "Home Buying"; Sophonisba Breckinridge and Edith Abbott, *Housing Conditions in Chicago,* VI; "The Problem of the Negro," by Comstock P. Alzada, *American Journal of Sociology,* Vol. XVIII, No. 2, pp. 241-45; Chicago Commission on Race Relations, *Op. Cit.*, Chapter V, "The Negro Housing Problem"; Elizabeth A. Hughes, *Living Conditions for Small Wage-Earners in Chicago* (pamphlet), Bureau of Social Surveys, Department of Public Welfare, City of Chicago, 1925; Alice Q. Rood, *Social Conditions Among the Negroes on Federal Street Between Forty-fifth Street and Fifty-third Street,* M. A. thesis, University of Chicago, 1924.

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8. Inter-racial relations: The Chicago Commission on Race Relations, *Op. Cit.*, Chapter I, "The Chicago Riot," Chapter IV, Section B, "Neighborhoods of Negro Residence," Chapters IX and X, "Public Opinion in Race Relations"; T. J. Woofter, Jr., *Op. Cit.*, Chapter III, "Racial Separation"; Howell J. Atwood, *The Attitudes of Negro Ministers of the Major Denominations in Chicago Toward the Fact of Division Between Negro and White Churches,* Ph.D. thesis, University of Chicago, 1930.

9. The Negro in politics: H. F. Gosnell, *The Negro in Politics in the Year 1929-30* (study in preparation).

10. Public schools: T. J. Woofter, Jr., *Op. Cit.*, Part III, Schools, Chapter X, "Northern Trends and Policies," and Chapter XI, "Northern Environmental Factors," by W. A. Daniel.

11. Health: H. L. Harris, Jr., "Negro Mortality Rates in Chicago," *The Social Service Review,* Vol. I, No. 1, March, 1927, pp. 58-77.

12. Religion: Howell J. Atwood, *Op. Cit.*, Robert L. Sutherland, *An Analysis of Negro Churches in Chicago,* a Ph.D. dissertation, University of Chicago, 1930.

All of this information simply furnishes the text from which a few generalities are drawn in this address.

Like our early Americans who, with a covered wagon and an undiscouragable will, moved toward an ever receding western Frontier, the Negro fared forth in search of a new life, and here he is in these Northern cities, millions strong.

I was addressing a white congregation in Ohio last winter on the Negro in our Northern cities and a good woman arose with a husky protest in her voice and asked, "Why did he come to the North anyway?" A similar question might have been raised by the Indians some three hundred years ago. He came from the country to the city, and from the South to the North, for the same reason that Abraham left Ur of the Chaldees, and that Aristotle dreaded a new Republic, St. Augustine wrote *De Cavitate Dei,* and Sir Thomas Moore pictured *Utopia.* The Negro saw a city free from the inhibiting pattern of serfdom, a city in which he could breathe as a thoroughly integrated human being, and he started out to find it. If God has built a warm climate for the migratory bird that feels the chill of the winter's frost, there is a certain inevitability about the outcome of this venture of faith. Someone has put it rather classically when he likened this movement to the search for the Holy Grail.

Any understanding of the church life of the Negro is quite impossible without first some comprehension of the cultural and economic factors which condition his living.

Among the two hundred and fifty thousand Negroes in Chicago are to be found as wide difference in types of individuals and life situations as in a similar cross section of almost any racial group. There are two Negro millionaires; there are hundreds of jobless drifters. There are members of exclusive social clubs and Greek letter societies; there are friendless, isolated persons who know only social shunning and have no prestige. There are law-abiding, happy, peaceful homes, the equivalent of any white ideal. There are homes where immorality is but a minor evidence of a life of crime. There are Negroes living in well organized neighborhoods where property values are high; there are Negroes living in the most dilapidated districts that Chicago can offer. There are Negro Ph.D.'s; there are adult Negroes who haven't finished the second grade. There is a Negro on the staff of the University of Chicago Medical School; some Negroes wear lucky rings to ward off illness. These opposites are merely given as a caution against supposing that any single or three or four generalizations could characterize the stress and strain—the needs for salvation—in the lives of Chicago Negroes.

The most striking and probably the most significant problem faced by the Negro in Chicago is that of economic adjustment. It is the most important because of its multiple ramifications. No phase of his life escapes its influence. The Negro was encouraged to come north at the close of the World War when production was high and the labor supply low. Now he is suffering more than most other groups from the hardships of economic insecurity. Because of racial discrimination and his recent advent to the city, the Negro, for the

most part, works in the lowest paying positions, is excluded almost entirely from occupations which involve contact with a white or mixed public, is excluded from many of the trades and industries, and, in times of unemployment, as at present, is frequently the first to lose his job.

Such insecurity has forced him to live in areas of greatest disorganization, where patterns, instead of supporting family unity and personal integration, lead rather to careers of delinquency and crime. Furthermore, low income often forces the mother as well as the father to seek employment, thereby depriving the children of supervision during the day. The family may adopt the other alternative of crowding the house with lodgers in order to supplement the wage income. These conditions do not, of course, prevail in all cases. There are several well organized neighborhoods in the city in which most of the inhabitants are in the professional or business classes or have secure employment, such as that offered in the Government service.

Many Negroes suffer the cultural conflicts common to most persons who move from the primary controls of the small rural community to the anonymous and formal life of the great city.

A lack of trained leadership and more especially of funds, hinders the Negro in his own organized efforts at improvement of the life of our people in Chicago. This statement is true in general despite the notable exceptions of successful organizations already functioning.

A picture of the Negro churches in Chicago is as variegated as that of the other aspects of his life. In visiting a State Street "storefront" church on Sunday morning one may find himself in the midst of a spirited worship in which beating of tambourines, clapping of hands, and the jerking and shouting of spirit-filled souls reminds one, with some variation, of the famous Southern camp meetings of pioneer days. Then, by way of contrast, if he visits the liturgical service of the Lutheran, Episcopal or Catholic Church, or listens to the ethical appeal in the orderly worship of the Congregational, Presbyterian, Methodist and Baptist Churches, he will be convinced that, as with white churches, no single generalization can characterize all Negro worship.

The Negroes have the largest number of the largest churches and the largest number of the smallest churches of any Protestant racial or nationality group in Chicago. Their membership ranges from 10 to 10,000. The total number of churches is 278. Of this number, 178 small congregations worship in buildings not constructed for religious purposes, the quarters usually being a front room in a vacant store building. The remaining 100 occupy regular church buildings, many of which previously belonged to white congregations, and in many instances, are badly in need of general repair, and often burdened with a crushing debt.

The following table indicates the frequency of the churches by denominations:

Group No.	Denomination	Churches		Per Cent of Total Churches
I	Baptist (no special designation)	98		
	Missionary Baptist	30		
	Primitive Baptist	8		
			136	47.6
II	African Methodist Episcopal	24		
	African Methodist Episcopal Zion	5		
	Colored Methodist Episcopal	6		
			35	12.6
III	Methodist Episcopal	7		
	Episcopal	3		
	Presbyterian	3		
	Congregational	2		
	Disciples	2		
	Seventh Day Adventist	2		
	Catholic	2		
	Lutheran	1		
			22	7.8
IV	Community Churches	3		
			3	1.7
V	Church of God in Christ	24		
	Church of Christ	5		
	Church of God	6		
	Church of Christ (Holiness)	3		
	Church of the Living God	2		
	Church of God (Holiness)	1		
	Church of God and the Saints of Christ	1		
	Old Time Methodist	1		
	Miscellaneous Apostolic and Pentecostal	11		
	Pentecostal Assemblies of the World	2		
			55	20.2
VI	Cumberland Presbyterian Church of Chicago	2		
	African Orthodox	1		
	Liberal Catholic	1		
	Miscellaneous	25		
			29	10.3

The proper interpretation of these figures tells a story that would challenge the spirit of missions in any Christian heart. If Negro life is to be touched in the large, it must be done by the church. Politics

with plenty of money and trained personnel has tried to integrate the Negro into his new environment with but little success. Education with adequate buildings, with trained teachers, has made a certain contribution, but the Negro church has been the most potential factor in moulding his whole life since the days of slavery. Now when one asks just how well equipped are our churches, in buildings and leadership to meet this challenge, the answer is to be found in a picture too well known to the home missionary workers of our church. Let me seize this opportunity to express the gratitude of the Negro constituency of the Methodist Episcopal Church for the interest in our struggle to meet this problem shown by the Board of Home Missions and Church Extension.

May I say in passing: that no mechanical adjustment in the Methodist Episcopal Church—geographical or racial—will relieve the church of the responsibility of lifting its lowest levels and administering to its weakest points. As long as the New Testament furnishes the patterns for human behavior, the strong must continue to bear the infirmities of the weak. When I speak of weak churches, I am fully cognizant of the many effective church organizations in our group which are doing a first class job. But I am thinking also of that large number of churches, which, because of the lack of vision or physical equipment or leadership personnel, are doing little more than scratching the surface of this problem of human redemption, personal and racial guidance and general spiritual integration. The great Methodist Church could make no larger contribution to this minority group than that of conducting a research in which a factual picture of the situation might be discovered, and then plan a program of practical helpfulness. I am not arguing that the Negro in the Methodist Episcopal church should be subsidized, supervised, programized, but I am pleading for a more closely related program of interest, especially in this time of the Negro's unsettled and restless condition.

Whether we are dealing with the Negro in the realm of religion or any other realm we are confronted with a different type of Negro than that known to many as the Uncle Tom or Aunt Dinah type. The Negro, as an individual, and as a group, has been affected by the general restlessness and fomentative stirrings among races and nations in the world today. Modern learning, the scientific method, the desire for freedom, for self-reliance, self-direction, and self-determination have moved across his soul like a mountain breeze.

This new Negro has been considered too long a subject for scientific analysis rather than a person capable of social synthesis. He has been biologically dissected, psychologically interviewed, sociologically jostled, until he wonders just what the next operation will be. He has become so sensitive that upon the least provocation he thinks he smells an anaesthetic. The question has been asked whether or not the Negro is losing his religion. I think I am in the position to answer that question rather definitely. It is more than a matter of joking that the Negro has been historically religious. It was this religion that enabled him to withstand those hectic years of serfdom

and abject slavery. In spite of chains and whips he lifted his prayer of hope and his song of brighter days. I have a hobby, if you wish to call it such, of hunting out the ex-slaves, some of whom have crossed the century line, and taking from their trembling lips the fire, romance and poignancy of their life's story. I count every stammering word a sacred treasure, for these are the ones whose bodies bear the marks of cruelty, tattooed backs, and crumpled hands. These are the ones who gave birth to the spirituals, built the churches, founded our schools, and educated their children. Prominent among these old pioneers stood the preachers. These men were as great an influence in their day and to their people as were Ignatius, Policarp, Justine Martyr, Martin Luther, John Huss, and Savonarola, in their day and generation.

Some attempt has been made to reclaim for posterity the sermons they preached in those dark days. This effort, however, has been almost futile, for to attempt to crystallize these dynamic utterances in formal literature would be like bottling lightning, or capping Vesuvius. In log cabins and open fields these prophets of a race preached a gospel that conditioned our people for an uphill climb in the new world. I know these sermons have been caricatured and ridiculed. They have been dismissed as so much emotional verbosity. They have been criticized because of their vivid picturization of heaven and hell, and more especially because of their rhythmic and accentuated intonations. But beyond all this they gave to the race a spiritual conception of life that determined its source and made basic its attitudes. The most surprising thing about this story is that this motivation has had an almost unbroken continuity. Communism, Fascism, and secularism have made bids for our allegiance, and a few Negroes have ventured upon a new religious quest. I rather believe that even these few have not broken with genuine religion but with the prostitution of religion.

There are some who tell us that our present view of life is foolhardy passivity, cowardice, unqualified submission, stoical acceptance of the inevitable, when we are unrevengeful and non-combative. They tell us to fight, demand, compel. Yes, we say we mean to fight, demand, compel, like Jesus whose ideals laid Babylon, Greece, and Rome in the dust of oblivion. We believe that any nation of people be they black or white, brown or yellow, who believe in God and practice the religion of brotherly love will inherit the earth. This dynamic philosophy must ever be the bulwark of defence against any anti-social practice on the part of individuals or groups in this or any other country. It must ever furnish the atmosphere for our social integration and orientation. Just how long the Negro will maintain this attitude, unbroken and undiluted, no prophet has sufficient wisdom to venture a guess. It is certainly a challenge to the churches of today in these large metropolitan centers especially to foster his religious belief and to keep alive this spiritual concept. This task is not an easy one. But rather calls out of reserve all those potentialities with which the Methodist Episcopal Church is so richly endowed.

The Development and Use of a Church Staff

By R. N. Merrill

Pastor of First Methodist Episcopal Church, Long Beach, California

BEFORE the building of a church staff is considered, there are certain questions that the pastor should put to himself and to his board. Until an honest attempt to answer these questions has been made, no step should be taken.

What does the local church have to do? What is its task? The nature of the community will have much to do in determining this. If the plant is located in a section inhabited by foreign-language groups, underprivileged people, neglected boys and girls, and slum dwellers, it should have a vastly different program from that of the church in the beautiful residential suburb among fine homes, and up-to-date community buildings with well-manned institutions. If the church is in the midst of homes of elderly people, many of whom are shut-in, its plans must vary from those of an institution located among migratory workers, tourists, or young business people with families of growing children. So, the question of task is of primary importance.

For a number of years it has been my custom that the first move I make as an appointee to a new charge be to request the board of my church to name five of its strongest and clearest thinking members as a committee on program and policy. This committee can survey the needs of the field, the available lay leadership, the financial ability of the people, the demands upon a pastor's time and energy, and many other pertinent matters. When, after frequent conferences with the pastor, it makes recommendations to the board, the program suggested will be "ours"—not, "the pastor's"—and the likelihood of hearty backing will be greatly increased. This committee can say to the board and to the church membership, "To meet the challenge of the facts that we have discovered in our study, we should have such and such a full-time staff at about so much expense." Then will your church be ready to adopt a program and secure a staff to work it.

The next step calls for decision as to type of workers to be built into the staff. Let us say that the committee on program and policy has agreed that the church needs three workers to carry out its immediate objectives—a secretary, a young people's worker, and a parish visitor.

Not every good stenographer and bookkeeper is qualified for a church secretarial post. A young woman of good personality, sound judgment, ready wit, an ability to keep confidences, and a consecration sufficient to keep her going when everything is confusion, is best. The worker should know something of Methodist polity, or be quick to learn. Really, the church secretary is an office executive or manager.

Few laymen can understand the demands on the time and nervous energy of such a worker, made by people ordinarily fairly reasonable in their expectations of those round about them. Try to keep books or make transcriptions of stenographic notes with telephone calls and visitors intruding about every five minutes throughout the day, and you will understand the qualities of body, mind, and character required of your church secretary. Frequently have I said that churches I have served could replace pastor, associate, visitor, and young people's worker *all* more easily than a good secretary. The girl at the desk must meet strangers as they first enter the building on week-days in such fashion as to represent the church satisfactorily. She must deal with the touchy folk who come to make complaints. She must protect the pastor and other workers from intruders without giving offense. Hers is the task of adjusting schedules of events in the building without prejudice to any organization, yet nevertheless with appreciation of what is the more important. Tactfully she must call the attention of the pastor and other staff members to the things they are likely to forget. She must know members and staff so intimately that their weaknesses are clear to her, yet she must use caution that this personal knowledge is never passed on to others. I have known a church secretary to ruin an administration by talking too much. A pastor of a church of twenty-five hundred members once wrote in long hand to me, explaining the scrawl by saying, "I must write this letter by my own hand as I cannot trust my secretary too far." After experience with ten office workers I can say most sincerely that I owe more to a good secretary than to any other helper I have had; and, further, I can say, with great certainty, that the greatest problems I have faced in church administration have come from lack of judgment in the office worker.

The next worker recommended by the program and policy committee is for young people primarily. Had I but one worker for this department, I would not choose what is commonly called a Director of Religious Education. Such a one is likely to be too technical—to feel that all of his time must be spent on administrative and teaching work. My preference would be for an associate pastor majoring in young people's work,—one who knows the theories of pedagogy and psychology, but who knows, too, the importance of personal contacts. Absentees need following, prospects must be visited, church school teachers need to be discovered and contacted, games and social life must be supervised. The greatest need is not for a technician, but for a man or woman who will throw himself heartily into everything which interests young people. Too often the man with best academic training forgets that the church is "the household of God." In the family the grandparents, the last baby, and all persons in between have common interests. The family, whose children spend all their time in the nursery and none in the living room or dining room, discovers all too soon that the family ties mean little. No one is fit for young people's work in a church who thinks that those under twenty-five have no place in the public worship service or midweek meeting. I have known workers who insisted on such segregation, withdrawing younger folk from general

services without any serious attempt to develop church loyalty otherwise. Whatever else this worker might have, I would insist that he must have the pastoral slant; and, as the chief of staff, I would wish to spend a great deal of time in conference with him. Mistakes of a worker in dealing with boys and girls and young people may make problems in their relationship to the church in their after life. Once I knew a director of religious education who loved her theory more than her boys and girls, and the parents and teachers of these boys and girls. There was no elasticity in her plan. It was right and it had to be worked, and that was all there was to it. Her work was to be a demonstration of what could be done in a church, where the religious education forces were being built and directed from the ground up, with no faults of previous workers to correct, with no prejudices that had been built up by long years of mistakes. Needless to say, this dear sister had to move on to other fields at the end of one year, and it would have been better for the work and more happy for her and for all of us concerned if she had moved sooner. While the ultimate test of our success is not the building of the church, and the strengthening of its forces, we may be sure of this, that there is little lasting effect of our work if the church and its forces have not been improved by what we have done. My preference would be for a man in the first half of his thirties, whose wife would enter heartily into the social life of the group being cultivated. A woman working alone is too often handicapped in her approach to boys and young men. A man without a sensible wife has a similar handicap in his dealings with girls and young women. The personalities being anywhere near equal, I should prefer a young minister, seminary trained, with a passion for people and a love for youngsters, for this post.

This brings us to the third worker recommended by the committee—a parish visitor, or, if the worker is to be a man, an associate pastor for visitation. (Never would I call a man an assistant. The very title makes him feel like an errand boy.) This worker needs rare qualities—an oversupply of religion, an abundance of common sense, and an appreciation of unattractive folk, with a willingness to stick at routine visitation, week in and week out, however much he might wish to do something else. Here again, could the worker have the pastoral slant, it would be very much better. Unfortunately, few men trained for the ministry accept an associateship as anything but a stepping stone—a temporary thing—a help toward the realization of personal ambition. I have a conviction that there must be something wrong with seminary training that does not make a man understand the value of personal contacts. Both preachers and button pushers are essential to a well-rounded church program. If one man has the time and energy to do both, and his congregation is not so large that it keeps him from being a good pastor to all of his people, all the better. Few preachers have great audiences where none visit from house to house. The man who calls faithfully upon the people from day to day makes it easier for the preacher to be faithful to his call on Sunday. Through vocational guidance courses, the schools should train men for such tasks and develop in their minds a real apprecia-

tion of such routine as their life work. Many charges, in looking for such help, turn away from young ministers, thus robbing the boy just out of seminary of the clinical training that he would get in connection with a big church. And the reason is twofold probably—the young man does not appreciate the value of the personal contacts; and, further than that, he is hoping to get to a good charge of his own at the earliest possible date. So, there has been an increasing use of retired ministers and college professors as parish visitors or associates. Other churches turn toward deaconesses or women visitors. I have known many to use widows who had to find employment, and who had a delight in doing work for the church. But, with such will come problems that would not come with a trained worker. So, I should prefer a deaconess with personality, good training, and common sense for this task, where day-in-and-day-out routine visitation of a large number of people is required.

It will be noted that this is but a skeleton staff which probably would be needed in any large church requiring helpers. For instance, if the work is satisfactorily done, it would be but a little while until one secretary could not begin to do the general secretarial work together with the bookkeeping, and there would need to be a paid financial secretary, or cashier and bookkeeper as the case might be. In many a city church with large membership and with extensive constituency with which to work, it would be but a short time until a special boys' worker and a girls' worker would be required. Perhaps a full-time director of pageantry and dramatics would need to be added in the young people's department. Here a director of domestic arts and hand-work would be invaluable.

What a joy it would be could the church support a full-time director of music under the department of young people's work! Many of the unpleasant experiences, thought of as proselyting, would be avoided in such a case. And should the minister of music meet with the staff and come to know something of the program of the church, the preacher would probably not have to offset the effect of an anthem like "Sun of My Soul," or "Crossing the Bar" just at the outset of his sermon on "The Challenge of Present Day Immorality." Too often the man in the choir loft and the man in the pulpit are miles apart in their thinking. Consequently, there is little coordination or co-relation in the worship program of the church.

Where the strength and financial resources of the church might warrant or demand it, an associate pastor, with a deaconess or other visitor to assist him, would be a great boon to the work.

Perhaps in some city churches dealing with many poor, a visiting nurse should be added to the staff, or a social welfare worker. But these workers should come under the direction of the associate pastor.

In churches that cannot afford a large number of paid workers, the heads of various departments can enlist volunteer help from among the laity and often get just about as good results achieved as would come from a large number of professional, full-time workers. Few churches, of course, will be able to build a great staff all at once. They will need to begin with one worker and add others as the

necessity shows itself and the financial ability of the church may warrant.

The first full-time helper I had was a parish deaconess, who helped me in a church with less than five hundred members while I was convalescing from a serious sickness. She did nothing else but house-to-house calling, and we discovered that, though she worked on foot entirely, she was able to get into the homes of all our people, without seeming to feel that she was pressed unduly, once every three weeks, which was more than was to be desired either for the benefit of the church or by the selfishness of the people who usually enjoy being coddled. It was too much of a good thing. The truth is that, under normal conditions, a helper was not needed in a church of that size if the minister had a willingness to work as hard as the man in the average occupation would be required to work. Though my wife and I had made seventeen hundred and eighty-nine calls together in addition to the sick calls that I had made by myself in six months preceding the coming of the deaconess, we discovered after I came back to full-time work that from twelve to fifteen hundred calls a year was sufficient for a charge of that size—that such number enabled us to see our people in their homes about once in three months and to have in the neighborhood of six hundred calls left out of the total number to be used for sickness and emergency of one kind and another.

Bishop Quayle once said to me, as he was talking over pastoral problems, "The man in the pastorate who thinks he is too busy to make from twelve hundred to fifteen hundred calls in a year in addition to the other things that are expected of him probably is fussy rather than busy, and needs to revamp his whole program of ministerial life and activity."

My next experience with a helper came four years later in an entirely different sort of a town. The people were established in the homes which had been occupied in many cases by the same families for a generation or two. If a stranger came to town, everybody knew it, and his arrival was the signal for many fine social functions to get him properly introduced. A parish visitor here would have been unnecessary and probably unwelcome. The little town was alive with boys and young men out of all proportion to the population. The Young Men's Christian Association was the only institution ministering to this group. Before my arrival, the officials of that church had sensed the need and had employed a young man for work with boys and young men. Ordinarily such a charge, with less than five hundred members in a town of about four thousand population, would not employ an associate of any sort. In such a place the pastor ought to be able to find enough time to do his very small amount of secretarial work, to visit his people, to supervise organizational activities, and to direct the educational program of the church with occasional help of outside workers of special ability. However, this young man did such an effective job that, by the end of his one year in service, attendance at Sunday school and public worship had changed color entirely. At the beginning of his work, women and girls predominated three to one. When

he left, it was seldom that men and boys were not in the majority. Many new men under forty had been injected into the teaching staff and a fine group of younger business men had taken posts on the official board of the church.

From this charge I went to a typical tourist town. The church had less than four hundred members, but the city of fifteen thousand was attracting many visitors, most of whom were likely to become residents shortly. How to contact and cultivate the newcomers, though transients, was the problem here. We could not afford more than one worker and the committee on program and policy decided that a good secretary with adequate funds for stationery, printing and postage was the crying need. Daily papers carried lists of hotel and apartment house registrations. The day after his arrival had been announced, the visitor received literature from almost every sort of a business concern in the city, and when the secretary was put in our office he received an invitation to worship with us just as soon as he received any other mail. This secretary organized groups of workers to cooperate with her in securing the lists and in seeing that there was some check-up on the following Sunday as to whether these people attended our services or not. If so, she saw to it that some member of the church called on them in the hotel or apartment where they happened to be staying. For a time a secretary was the only full-time worker seriously needed. Then the care for the army of prospects became a task of no small proportions. Help must be had.

We decided, through our committee on program and policy, that we must begin to build a staff. An associate pastor was decided upon, one who could take some of the responsibilities that were absorbing the minister's time and could do some things that he was unable to touch. Here came the question every church must face at such a time—should we call a young minister with little or no experience fresh from school; an older man, probably retired or about to be; or a deaconess? Our decision was in favor of the freshman in this case. Where could the right sort of a man be found? Naturally we looked to the graduating classes of our seminaries. The questions we put to prospective associates were such as these: Do you believe that it is vitally important that men link their lives to the church as well as to Christ? Do you enjoy meeting new people? Do you believe that pastoral calling is vitally important? Would you be happy spending most of your time in visitation? Would you be content to stay by such a job at least three years should you be chosen for it? Would your wife be willing to accompany you in your calling? What salary would you require to care for the needs of your family? Most of the forty-one applicants were not seriously interested in the sort of work to be done. They thought that such work could be better carried on by an older man, experienced in meeting people. They had received no training in contacting prospects or in making calls. Some of them liked the idea of living in our delightful town, but few of them wished to agree to stay three years. "Something might turn up," they said. Several suggested that they would be interested, providing they might have the opportunity to preach

every Sunday evening. One thought that he would prefer to relieve the pastor of some of his various duties so that the minister himself could do the visitation. Another stated that folk whose interest could be maintained only by a visit from a minister were not worth holding to the church. We finally employed a very young man, without benefit of seminary but with a strong missionary and evangelistic passion, an eagerness to learn, a willingness to work, and a conscience not easily set aside. Probably one of the greatest difficulties encountered in building a staff is just here—few people are willing to do their routine work day after day with faithfulness and loyalty. Strange as it may seem to you, we had just one candidate among the forty-one who applied who gave favorable answers to all of our questions, and he had not been trained in one of our church seminaries or other schools of special preparation. It goes without saying that this man is now pastor of one of the outstanding Methodist Episcopal churches in his section of the country.

A little later we employed a widow of our own church to do visitation of Sunday-school absentees under the direction of this associate pastor. The effect on Sunday-school attendance and on enrollment was almost unbelievable. But this was a temporary shift.

Next we added a full-time director of religious education, and then a young people's counselor and visitor—one of the most valuable workers that I ever had—a young woman with winsome personality and amazing good sense, who knew no hours and who was perfectly willing for the sake of the welfare of a young person to work nights as well as days.

Then came the time when we were able to put on a parish visitor and I think we secured one of the best workers of this sort that I have ever known—a young woman whose nerves had cracked under the strain of hospital work in the foreign field. She had seen enough of the world to know that our America is unsurpassed, that our people are the most favored under God's stars. She was not interested primarily in building a better America, but in ministering to individuals shut-in or shut-out, oppressed or distressed, discouraged and disheartened, sick of body and soul. She had sufficiently broad interest and knowledge that wherever she went she turned the thoughts of the people away from themselves and their troubles. She pushed out the horizons by little glimpses of what she had seen. She stirred their hearts to a desire for unselfish service and she made them feel that they were qualified, despite their handicaps, to give such service to people on the other side of the world whom they had not seen.

And so we kept adding one worker after another until finally we had a staff of a full dozen beside myself. But all had been added as the work grew and demanded additional supervision.

Now a staff is not something on which a lazy pastor can lean. It is rather a goad that urges him on to a busier life than he has ever known before. Each worker discovers new contacts that the pastor himself ought to make; new activities for which the pastoral staff ought to block out a program; new financial burdens; and so on *ad infinitum*. But this must be said—with the larger staff, the

satisfactions of a pastor are very much greater, for more thorough work can be done, more lives can be touched adequately than could be the case if it were one man working by himself, or with too few helpers. Best team work is accomplished where each individual member of the staff is allowed initiative in his department. The working force of a church does not like handed-down plans any better than do pastors, and perhaps the same thing might be said for the laymen.

The plan that I have followed in relation to my workers has been to say some very frank things to them before they have been employed. I have discovered that you can say certain things to a man the day before he comes on a payroll that he will consider general principles, which, if said the day after, would sound like personal criticisms or complaints. If the addition of a worker to a staff is contemplated, it would be wise for the pastor to advise the other workers of the newcomer's position in relation to their tasks. Some perhaps would be relieved of certain duties that they had been following, but at least they would have an explicit understanding of what was to be expected of them after the new man had come to the job. Then I would talk to the newcomer privately and in presence of the entire staff and would tell him exactly the things for which he would be responsible and how I would expect him (in connection with the other members of the staff and the laymen that he should develop as his helpers) to work out a program in his department on which he would like the support and backing of the entire staff, the pastor, and the church.

When the workers are once on the field a weekly staff meeting is much to be desired. At that gathering, time should be spent in reviewing the work of the past week to discover what weaknesses there may be in the program and the approach of the worker to the task, also to commend where commendation seems deserved. But, more important is it that each worker be asked to state explicitly what he thinks ought to be done in his department and how he hopes to get it done; what help he needs from other workers; the degree of financial support that will be required; and the time that should be covered by his program. Let his suggestions be discussed by all and, after a thorough consideration of the plan, amended, if necessary. Its adoption will make it "ours," not "his." Many a good project has been wrecked by being tagged, "The associate's idea," or, "Another of the educational director's schemes." When the entire staff has agreed upon a line of procedure, its origin is not to be hinted to the congregation. Best that it can be said, "The pastor and his staff suggest this plan." No worker should be compelled to stand alone. I have known pastors who dodged responsibility when plans went awry and let the helpers take the blame. This is cowardly and unfair. Share the criticism when it comes, but be assured that less will come when the congregation understands that the group judgment of the staff is behind the plans put forth. Likewise, praise should be shared. I know a pastor who demands all credit for everything done by his associates. Such policy is most short-sighted. The pastor, as chief, can well afford to commend his

workers publicly and privately. In work well done there is glory enough to go around. The applauded worker appreciates the applauder and develops a loyalty for him which assures energetic prosecution of any suggestion made by the executive. Likewise, the friends of the associate say, "Our pastor is fair and generous. One cannot help loving him." On the other hand, those jealous of the pastor's honors will say, "We have a magnanimous, unselfish minister, no wonder his staff and the people of the church love him so well." I've discovered that it's a case of "heads I win, tails you lose."

One minister well known throughout the country for his ability to work with others, and to get others to work with him, made it a rule to offer public comment on achievements of his workers. Once when two hundred and eighty members were being received into the church as the result of a three-months campaign of personal visitation evangelism, the pastor said, "The thrill of this hour for those confessing their faith in Jesus Christ, and the joy in the hearts of the membership and ministers would not have been save for the leadership of our associate in charge of membership and visitation. He would disclaim this credit and say that, except for the hearty cooperation of other staff workers, he could not have led such a campaign successfully. Your pastor is proud of the staff that could sink itself in a common task so absolutely and which could command the complete cooperation of so many of our people. Honor to whom honor is due." Everybody felt better for the recognition and the pastor lost nothing by being fair. On the other hand, however, the worker who craves compliments is pretty likely to go hungry on the ordinary diet of unnoticed monotonous routine. No man is a good minister of Jesus Christ who demands that he be ministered unto, coddled, and complimented all the time.

Each worker heading a department or a sub-division of the church's responsibility should gather about him a group of laymen on whom he can depend. No quarterly conference committee on nominations should be permitted to give a man a committee that will not work. The committee that the associate in charge of any particular line of activity may desire can be suggested to the committee on nominations and so become an official quarterly conference committee, but the worker should have something to say about the selection of the group to put across his program.

If one or more ministers are employed to work on a staff, they should naturally have hopes of one day getting into pastorates of their own, and they should have opportunities along the way to preach. That is but fair to the man and his future. Public appearances make folk feel that they are a part of the church set-up. The effect on him is good too. However, the average church expects the minister in charge to preach regularly. He must do this to build up a continuity of interest. How to help the young minister satisfy his yearnings for platform work is quite a problem therefore. Our plan has been to have ministerial associates in the pulpit at every service. Use them for prayers, scripture reading, offering, and otherwise. Insist that during the pastor's absence such ministerial workers do the preaching. Let neighboring pastors understand that in cases

of sickness, they may call upon your associate for occasional supply work. While the young man may not get much preaching experience during a three-year period in a large church, he will gain much more in platform presence, voice control, enunciation, choice of language, poise and assurance than could come to him in a similar period in his own pulpit in a small church.

In some quarters there is an economic argument against the use of conference members as associates. Conference apportionments are often based upon ministerial support. In one conference I know a part-time ministerial worker was employed at eighteen hundred dollars a year. The church had its apportionments increased more than one thousand dollars because it had used a young preacher, rather than a deaconess or two, or a layman. Conference Commissions on Finance, and Boards of Stewards must find ways to overcome this injustice, if young men are to receive such clinical training as a church with staff offers. Some large churches have quit trying to use younger ministers for this reason, feeling that the use of laymen or deaconesses would relieve them of the extra financial load and also save them from the restlessness of men looking toward pastorates.

The general policy of Methodism is against the employment of retired ministers as associates unless they are willing to give up either their salary as associates or their annuity claims in the conference. Very often such older men, though more experienced, are more set in their ways and having worked alone all their younger days find it difficult to team up readily. However, one of the finest associates I ever knew was an ex-college professor probably sixty years of age. He is now, well above seventy, serving happily under the third administration in the same church. A Baptist church on the Pacific Coast uses a retired clergyman, who loves people and rejoices to feel that he is still actively engaged. The pastor frequently tells me of his fine spirit and effective work. Usually, however, I think a pastor would get better results with a man who feels that he still has much to learn and, therefore, is glad to be on the staff of a going church.

Another practical question that needs to be considered in relation to the younger workers on a staff is that of transportation. For, after all, they must go where their folk are to be found and they must follow them up or lead them into places where they ought to have activity. A business house would furnish a worker with needed transportation. A church ought to do as well. It is difficult to demand more calls, more territory covered, unless the church is willing to pay the cost of the extra gasoline, tires, batteries, and so forth required. One church I knew did not furnish a car for a visitor, but relied upon members of the congregation to provide transportation at their expense. This plan had some advantages. The laymen who drove their cars came to know how great were the demands upon this worker. They also gained some idea of the results secured by such visitation. At church they looked for the folk to whose homes they had driven the worker and really felt they had helped interest them in the program of the church. On the other hand, the worker lost much valuable time waiting for volunteer

chauffeurs, and, like the preacher who must plead for his own support, lost much of his self-respect asking folk to provide cars.

It is my judgment that the church should provide a car and say to the worker, "We will allow you so much per month." In our country we have made it twenty-five dollars a month, on an average, to pay for gasoline, tires, oil, repairs, and the like.

A helper cannot be at his public work at all hours of the day or night, whether it be visitation or something else, but it is my experience that in the so-called off hours, he can employ his time very advantageously in selecting, organizing, training and charting the work of volunteers who shall help him to put across his program. These will approach the people of the church from an entirely different angle than could professional workers for there are always some to say, "The staff member does this because he's paid to do it," but when a layman does the same thing they'll say, "Well, he must be interested in seeing the church go."

One reason probably that staff workers are so short lived in any one church is that most official boards make no provision for any salary advancement. They consider that a certain amount should be put in the budget for a secretary, a visitor, an associate, a director of religious education and that this amount ought to remain stationary through a long period of years. This is not fair. It encourages the worker to be looking for a job somewhere else for better pay, and when a man is doing that he is not devoting himself wholeheartedly to the task in which he is employed. The worker cannot be blamed altogether for this, for we all must think of the needs of our growing families. One church I served, which had a very happy staff arrangement, said through its committee to every person coming into the working force of the church, "We will give you so much to start with, provide you a car with the necessary upkeep on the same, give you a satisfactory place to live, and then, if you are good enough to be invited back for a second year, you will know that your salary will automatically advance ten per cent over what it will be the first year. Likewise, the third and the fourth years you may look for automatic advances if your work is sufficiently satisfactory that you and the staff relations committee desire your continuance." The result was that every worker on that staff felt that he did not need to look for a better job elsewhere, that he made one where he was, if he did his best. The pastor has the responsibility for seeing that the officials recognize their obligation for fair play through such promotions.

Several months before the end of the conference year, a Methodist pastor should have a very frank talk with every one of his staff workers as to another year. Once a minister talked to a successful staff member about his return only to have the young fellow say, "Well, Chief, here's the way I look at it. If I can sell religion and the church for First Church, and your commendation indicates that you think I can, then at my age I think I ought to be selling my own church." So he left to take up the pastorate of a small but promising church. Four or five months later he met the older minister and said, "What a fool I've been. My conceit made me

think that my personal approach was what was counting. I've discovered that all the time I thought I was getting along so well, it was because I had First Church—its ministry, its music, its fine fellowship, its large staff, and its staff-directed activities to offer. How I wish I had never left my associate position."

Happy indeed is the church, the staff, and the pastor where, through staff meetings and friendly relationships of the various workers, an *esprit de corps* can be developed such as permeated Sousa's great band in the day when he was the top ranking band master of America, if not of the world. You will recall his advertisements were "A band of eighty pieces—every man a soloist." Yet few of them were ever called upon to play solo parts. Once I talked to a musician who had played under Sousa and this is what he said, "I'd rather be a second cornet with a great band like Sousa's than a concert soloist in my own right." If the chief of staff is a real brother in his relationships to the men under him, and a great piece of work is really being done, every worker on his staff will probably feel that way about working the program.

The Program of Religious Education

By A. A. Brooks

Pastor of St. Paul's Church, Cedar Rapids, Iowa

I DO NOT for a moment claim that in the church I serve we have developed the ideal program of religious education, but, with a measure of modesty, I can say this—"We think we have made a start toward it, and, hope to go on to perfection."

What is Christian education? I wish I could give you a clear, concise and yet comprehensive definition of those words: Christian education, religious education. Though I have tried, yet I have never been able to formulate one for myself, nor in my reading discover one some other person had formulated that satisfied me. These definitions all seemed to me exclusive rather than inclusive, to limit and confine rather than adequately define. As churches, or as a church, Protestantism has not yet achieved the ideal program of religious education because, as a whole, we have not understood what it involved.

A few years ago Dr. George A. Coe wrote a book entitled *What is Christian Education?* The first sentence of that book arrested my attention and sent me eagerly to the study of the book and of perhaps a dozen others on the same or kindred themes in the years that have followed. The arresting and thought-provoking sentence was this: "What constitutes really Christian education is an unsolved problem." And then further on he said, "Through many centuries, the churches have taught the people, but is teaching the same as educating? Moreover, though any teaching by the churches called Christian is, in a proper sense, Christian teaching, the question remains—to what extent is the total effect thereof upon the personality of pupils a genuinely Christian effect? In respect to both these question marks—education?—and Christian? . . . the churches are at sea."

Again I quote from Dr. Coe: "At the world conference on Missions held at Jerusalem in the Spring of 1928, where home and mission lands were represented by a select company of men and women who were alive and quivering with religious interest, and with first-hand knowledge of religious actualities, two questions were prominent in their thinking and discussion. First: What is education? and Second: How is the Christian gospel to express itself in and through educational processes?

"Both of these questions were discussed in the light of a frank confession that neither in mission lands nor in the home churches has the solution for the problem of religious education been found. Protestantism, as a whole, has on its hands an unsolved problem of the greatest magnitude, a problem not merely of means and methods

for doing something it understands, but also of understanding what it is that we have to do."

We do not question but that fine progress has been made in understanding what Christian education means, in building more adequate programs, in developing techniques and skills for achieving the purposes and ideals of Christian education in the years since the Jerusalem Conference, perhaps a greater advance than in any similar period of years, but still I believe that, for the majority of the churches of Protestantism, the statements made at the conference still obtain.

Our religious educational leaders may have clean-cut ideas of what it is all about, our curriculum builders may approach their task with a psychological understanding surpassing those who wrought at the same task in former years, with a great or greater desire to give us the very best materials, suited to varying age and experience that will, in the finest and largest way, achieve the building of Christian character, that is—a character that exemplifies the Christ life and Christ spirit in terms of the age in which we are living; but so many of our preachers, our teachers, our officers, etc., have been unable to go with them, have refused to go with them, or at least have not been able to utilize their achievements that the problem of religious education remains a major problem of the church of Jesus Christ.

For convenience in discussion as well as for emphasis I shall place what I have to say further under three headings or divisions:

First—What is it all about?

In the Upper Iowa Conference for several years past, we have held each fall what we have been pleased to call—"An Up-To-Dating Conference." These conferences have been under the personal direction of Dr. Frank Lindhorst, assisted by a splendid array of talented men and women of known ability and skill in the problems we are facing. The major aim of these conferences has been to give those in attendance an understanding of the wide scope, the far-reaching meaning of religious education, and to suggest ways in which programs might be built that would achieve the realization of these ideals or goals.

Just two weeks ago a man who had attended one or two of these Up-To-Dating Conferences said to me—"Brooks, I wish you would tell me what it is all about."

Now, that question was not a reflection upon these conferences, for they have done good. They have been worth many times the effort and money they have cost. They have brought a lifting of horizons, a better understanding of the meaning of religious education and greater skill in building a program for many of the workers and churches.

Neither is it a reflection upon the mentality of the man who asked the question. He was an honor graduate of college and a graduate of one of our Seminaries. But it does show the great confusion that is in the mind of many as to what it is all about. What is the meaning of religious education? What is an adequate program that will achieve the desired results?

I wonder if this description of religious education given by a distinguished writer and authority may not be a more or less accurate characterization of what is carried on in many of our church schools:

"We have, almost invariably, a core of Biblical instruction (usually unsubstantial), surrounded by a rather miscellaneous lot of exercises and influences supposed to be up-building, such as purposeless memorizing of Scripture, persuasion or petty preaching by teachers, mass evangelism, though now that is well-nigh out, services of worship and a few philanthropic and other activities called 'service.' The Bible, a vastly complex thing, is at the center, and holds its position there by virtue of a non-educational tradition, and not because the dynamic relations of the different parts of the Scripture to human character have been tested."

I do not believe that the opinion just quoted is altogether an exaggeration, for I have no doubt but that this or similarly inadequate conceptions of religious education are held by many churches and a program of religious education fully as futile followed.

And because we have become conscious of failure where much was expected, aware of a meagre harvest from fields that should bring forth an abundance, we have been driven to a new evaluation of religious education and its program in the church—the development of new techniques and skills that will make it more perfectly function in the whole life of the church—in the whole life of the individual.

Second—Our second heading is—The objectives of religious education.

As I remarked some moments ago, I wish I were able to give a concise and comprehensive definition of religious education, but have never been fortunate enough to formulate or discover one that was satisfactory. They always excluded rather than included—limited rather than defined.

So in consultation with the Religious Education Committee of my church, a questionnaire was prepared and sent to forty or more of our most capable church-school workers. Twelve questions were asked. I mention but two: What is religious education? What do you think should be the objectives of religious education?

I grant you that the second question overlaps the first, but it was planned so to do in order that it might be of assistance to those who had difficulty with the first. Later, when this committee met to canvas the returned papers, I found some comfort in discovering that none were better able than I to give satisfactory answer to the first question, "What is religious education?" and was very agreeably surprised that in answer to the second question: "Define the objectives of religious education," everyone made reply, and among their answers we found five quite similar in meaning, though not in wording to five of the seven objectives of religious education given in a comparatively recent issue of the *Journal of Religious Education.*

1—*The Reality of God.* To help pupils discover and come to know God as a reality in human experience.

2—*Evangelism.* To help pupils learn about Jesus and his life and teachings and ultimately to accept him as personal Savior and Lord.

3—*Christian Growth.* **To help pupils grow in Christ-like character.**

4—*Social and Missionary Outreach.* **To help pupils become conscious of their responsibility to others through definite missionary effort and by helping to make our society more Christian.**

5—*Loyalty to the Church.* **To help pupils to arrive at the place where they will desire to identify themselves with the Christian church.**

6—*A Christian Attitude Toward Life.* **To help pupils secure a Christian interpretation of life and the universe.**

7—*An Understanding of the Bible.* **To help pupils to know the Bible as a Book of Life—to understand its meaning for life—and to become loyal to its teachings.**

(The two which were not given are two and six.)

Were I wording these seven objectives of religious education, I believe I would make some slight changes. Numbers three and six I would amplify because through the years Christians have not accepted Christ as lord of all life, and what is more difficult, lord of all their Life. Our conception of the Christian life has been too narrow and provincial. But, for want of better, let us take these seven objectives, read into them full meaning, and then see the task that is set before us in building our program of Religious Education.

At certain times of the year wise merchants take inventory of their stock to discover whether the year has been one of profit or loss. Were we as Christian leaders and teachers occasionally to review our church program in the light of these seven objectives, we might make some very gratifying or possibly humiliating discoveries.

We would discover whether or not we were realizing those objectives—achieving our goal. We could well ask the question, if not, why not?

If our teachers are at fault, we can attempt correction, and if these definite objectives are the norm by which we judge our efficiency or inefficiency, the judgment teachers pass upon their own work will, in the great majority of instances, work toward correction of faults and an honest endeavor to develop better technique and skill in the work of teaching.

Some of the richest experiences I have ever had, and I believe some of the most worth-while achievements of my ministry have come as a result of personal conferences with the teachers, when we have candidly and yet earnestly faced these objectives and the reason they failed to achieve them to any appreciable extent in their teaching.

I have also heard the curriculum and materials furnished by our Board severely criticised for failure to achieve. Let me drop this word of warning: A poor workman must blame the material or tools for faulty work, and a lazy or incompetent teacher will do just as you and I are tempted to do about our failures to achieve, excuse ourselves by placing the blame on someone or something else. I take this opportunity to thank our Board of Education and those associated with them for the splendid curriculum planned and materials furnished.

May I say in passing that we have found a most effective way of solving the problem of choosing texts and materials by placing that

responsibility in the hands of a small committee from the religious education committee, who, in conjunction with teacher, department superintendent and pastor determine when and what changes shall be made. I am very fortunate in having the dean of a school of education, principal of a junior high school, and a splendid kindergarten teacher, all very earnest Christians, on this small committee.

Third—My program of religious education.

When I accepted a place on this program last July, I immediately wrote thirty-three of the outstanding Protestant churches of America, asking them to send me the program of religious education they were following, hoping out of the information I would receive to be able to build for you an almost ideal program. I felt very proud of what I was planning to do—for I had asked for pastor or director of religious education to tell me what they considered the weak and the strong points of their programs.

I received replies from two Methodists, one Baptist, one Congregationalist, and one Presbyterian. So, I decided I would not attempt to build the ideal program of religious education from such meagre materials. I was compelled to relegate my first plan to the limbo of unfulfilled dreams, and do a more dangerous and more embarrassing thing—i. e., outline something of the program we are following in St. Paul's Church, trust to your tender mercy, and take the consequences.

The program starts with "The Young Mothers' Club." No mother whose youngest child is over seven is eligible to membership. One afternoon of each month their meeting is held in the parlors of the church, while their babies or small children are cared for in the nursery. Of course, they have a fine social time, but, more than that, the address given by some one of recognized ability, an authority upon the theme presented, followed by a question hour and general discussion gives opportunity for training those young mothers for their task as mothers; and has, in the two years we have had this organization, achieved splendid results. It has been increasing both in numbers and interest from the time it first was launched. Here are a few of the subjects presented and discussed:

(1) The foundations of a Christian home.
(2) Materials to aid in religious training in the home.
(3) How can children learn about God?
(4) How shall we introduce the Bible to our children?
(5) How give my child the right ideas about prayer?
(6) How shall we expect the child to express his religion?
(7) Laying the foundation for good habits.
(8) Guiding the child in right choices.
(9) How does the home reinforce the work of the church schools?

Earlier in this study, I said enough about curriculum and materials for you to gather that we are quite loyal to our own Board of Education, but teachers—"Ah, there's the rub." Did not someone

once say that "Mark Hopkins on one end of a log and a young man on the other were equivalent to a college education"?

Would that we had men and women of that kind and character on the teaching staffs of our church schools. Some there are who are doing a most marvelous work in religious education. Others would if they knew how. They have the passion, the understanding of what it is all about—but they lack the skill, the technique that is necessary if they are to do the work of a real teacher. To provide some measure of training for those who do teach—and to build a teaching force for the future—aside from community training schools in religious education—we hold a monthly workers' conference the second Wednesday evening of each month to which our Sunday-school board and a chosen group of prospective teachers are invited, in fact, signed up to attend.

The church school is fully organized into departments, each department with but two exceptions, conducts its own worship service. That is, they participate under the best guidance we have in both planning and carrying on their worship service. Here we face a task very important and often neglected. A worship service can prepare both teacher and member of class for the lesson that shall follow, while opening exercises are just opening exercises.

The exceptions noted above are the junior and intermediate departments. During the church school hour these two departments meet as a Church of Youth in the great auditorium for their worship service.

At the close of the worship period of the Church of Youth, the children go to the various classrooms for their church school period, lasting until 11:35 o'clock. The 35 minutes that elapse before the adult worship service closes is spent in a course in Bible Dramatics and Pageantry.

On graduating from Junior High School, members of the Church of Youth graduate from that church into the adult church, with fitting ceremony, and are given some definite responsibility connected with the adult church.

They now become members of the High School League, another name for what we formerly called the Intermediate League, which meets each Sunday evening. The program of worship, study, service, and recreation prepared by our church board of education, modified or amplified to meet our needs, is used.

On graduating from high school the members of the High School League become members of the Epworth League. Here we follow the plan of worship, study, service, and recreation, suggested by our Board of Education, but of course amplified or modified to suit our needs.

For other work among the boys, we have chosen the Y. M. C. A. plan of boys' work: Friendly Indians, Pioneers, and Comrades. For the girls we use the Campfire Program, and find that both make a most valuable contribution to the development of our boys and girls.

Yes, we have other organizations, the usual ones, such as mis-

sionary societies, both home and foreign, divided into senior and junior membership, the Aid Society, the Friendly Cultivation Guild, etc.

Some may seem to have nothing to do with a program of religious education, but it matters not how apparently remote their connection may be, yet my assistants and I work with them in planning their programs of study and service, and believe they all have a part in a complete program of religious education.

The Church in the Goodwill Industries

By G. W. Leighbody, *Buffalo, N. Y.*

IT WOULD first seem that we should look at two or three different sides of this question and consider them separately. Certainly, one thing that we should understand is: "What is the Goodwill Industries?" This may be primitive, but those of us in the work know that it has been the seat of most of our trouble. To some people it may seem unnecessary to raise it, especially as you think of a movement that has spread to more than 75 different cities in the last 25 years and produced results unequaled by any other similar group. We have done such a good job that more than a million and a half of our American homes, representing all denominations, sects and creeds, are regularly supporting our work through the gifts of materials, and *that* because we are ministering to all denominations, creeds and races. We are probably known as the outstanding inter-denominational ministry in most of our American cities.

However, we are still very much misunderstood. When I first became active in the work, I met a friend on the street who stopped to inquire about it; he started in by saying, "If I had time I would like to have you tell me what the Goodwill Industries is." I find this confusion quite general. The Goodwill idealism is difficult to interpret. Why? Because we have tried to do too many different things for too many different people. Our patterns have been made as we grew, often day by day, depending upon the local needs. Starting out in Boston, many years ago, to help the poor without the sting of modern charity, as they found it, we have continued this help. We have also carried the stretcher for the casualties of industries—misfits, accidents, old age, and a very exacting competitive system. We have also been stationed at the foot of the Jericho Road for an unfair social and economic system, which has tossed down thousands of victims who needed attention. We have been called upon to furnish moral, educational and religious leadership to thousands located in Goodwill centers. We have always fought the battle for the underprivileged adult and child, trying to interpret the idealism of Christianity into actual practice. During the last five years of depression, at least, the relief and unemployment problem has pounded on our doors so loudly that we have had but little time to give attention to many other opportunities, to say nothing of developing a common program. Is it any wonder that the Goodwill is misunderstood, but which of these activities would you have us drop?

The subject, "The Church in the Goodwill Industries," in itself, suggests to me that we are not a church. Thanks for that start. Too often we are charged with the mistakes of the church. The church is labeled because of our short-comings. I assume that all of us could give a very good definition of the Goodwill Industries;

even though this is true I am suggesting that you secure a copy of the blue book, *Purposes and Policies of the Goodwill Industries,* printed last year by the National Association and the Bureau. Read and study it, particularly the first few pages which clearly define Goodwill Industries. Every religious leader should have one of these books. I am sure the Department of City Work would be glad to supply them. Under the heading of "Purpose" you will find this statement: "The Goodwill Industries is an enterprise conducted, not for profit, but for the purpose of providing employment, training and rehabilitation for handicapped and needy persons, helping them to attain the highest physical, intellectual, vocational, social, moral, cultural and spiritual usefulness of which they are capable." This statement clarifies our purpose for the present discussion. We could furnish figures and many human interest stories, but time will hardly permit. Sometimes it is dangerous to pick out one or two stories to represent a work that is contacting thousands. I recall, as a boy, attending a missionary program in a Methodist Sunday school, when a returned missionary told about one of her experiences. In the evening she told the same story. I was human enough to think that possibly she had only one experience. Figures have been in such bad company and so misunderstood during the last four or five years that many people are not depending upon them as much. However, if properly used they are still useful and I suggest you put your name on the mailing list and receive a copy of our Annual Report. It will put you in a little closer touch with the Goodwill movement.

As we try to determine what the Goodwill Industries is, we should consider the sections in which Goodwills are located and the population to which they minister. No one here can remember just when the changing physical conditions of our cities started to create problems in human welfare, when we started to have slums, blighted and forgotten areas. Prosperity, initiative, and success moved one group out, while depression, adversity, and new racial neighbors brought new ones in. Unpreparedness, ignorance, vice, and disinterest continue to hold the present group and the moves are less frequent, so that now in almost every American city we have a tremendous problem that is becoming more and more challenging to our standards of American life.

These problems have been discussed, and will be discussed, on the present program. Certainly you would not expect me to make much addition. I would like to refer in a personal way, however, to my own city. I was brought up in that part of my city that is now the center of a population of some 75,000 people, which is fast becoming a real problem to the balance of the city. I have followed the changes and during the last fifteen years have tried, in a very humble way, to contribute my bit to changing conditions, or at least, stop them from becoming worse. I believe this section is typical of most every American city. My experience may qualify me to call your attention to some of the efforts that have been made and some of the failures that we have experienced.

Most of us have seen the church retreat, close up and move to the Avenue, where its members live. We have seen missions make

very heroic efforts, but here again they were doing more ambulance service than constructive religious efforts; for their audiences are usually made up of men who, because of their mental and moral condition, cannot compete in our modern social and industrial life. Some of these men are victims of discouragement. Most of them are victims of heredity and social diseases that offer a permanent handicap. Much of the support for these missions comes from business men, who should be encouraged to contribute for prevention as well as rescue work. The modern mission is having a difficult time as well as the church. Some of these churches were closed on account of financial support being withdrawn because their leaders preached a Christian gospel that did not please the contributors. We have been hampered in these sections because of the misunderstandings, hatred, and strife between racial and social groups. This has been so intensified during the last three or four years that it is a real stumbling block. The politician, with his gospel of abundant life, his Santa Claus satchel with plenty for all, has led thousands to a false hope; made it difficult for common sense to reign; made it difficult for final adjustments that many of these people will have to make, personally. If we are going to follow the philosophy of taking from those who have and giving to those who have not, we should include more than material things. We should insist on those who have education, culture and the Christian experience, passing them over to those who do not have these assets. Christian leaders, social workers, and the thinking people of this country have a real obligation in helping the underprivileged to understand that we all have many common obligations. In the midst of these conditions the Goodwill Industries have been planted during the last twenty-five years in many of our American cities.

A few years ago we thought we had discovered a cure-all in the institutional church with its gymnasium, swimming pool, sewing classes, and many other worth-while things. The church was the first to sense the need of better economic and social conditions in these sections. The church always has been the watch tower and will so continue, looking for better conditions. Some of our social and welfare agencies have forgotten it was the church that started this. Too many people think this is still the work of the church. It is difficult to decide just where the line should be drawn and yet there is a separation, one is the product of the other. One must show the need and the ways, the other must perfect and carry on.

Now we come to what seems to be another cycle. The church's efforts in social and economic improvements have been so successful that America, as a whole, has become social and economic minded. The great danger lies in that many people think this is the only work of the church. We sold the idea so well that cities, states, and even the nation are taking it up in the form of slum clearance, better housing conditions, larger and better community centers, playgrounds, and many other helps; even agencies that used to be thought of as character building are now being supported out of tax money. Some of our church leaders have become very much alarmed. They complain about competition. Because of limited finances they are unable

to compete. I wonder if this is the right attitude. Certainly, we should continue to stay in business in our institutional churches until the whole job is taken over in a better way. But here is the question: can the cities, states, and even the government run just as good a gymnasium, swimming pool and playground? Probably they can do better, because they have the resources. If we have succeeded in our efforts to get these helps I can see no objection to turning them over, for the church has enough unfinished jobs and new work to take care of. These helps are mostly mechanical and, after all, the church is something more than a mechanical organization. I see no great danger of city, state or government taking over any of the real functions of the Christian church.

In a recent survey made in Buffalo, in which some 3,000 families were used as a study, in a section immediately surrounding our building, we obtained some valuable information. Some of the discoveries killed many of our mistaken ideas. It is true we found many people unchurched, but that condition prevails throughout most of our great cities and rural sections. One of the things discovered was the unsoiled condition that many of these families remained in. Most of them had kept themselves clean morally amid appalling immoral conditions. A large proportion were temperate even though they had the saloon every few hundred feet. We discovered that the unchurched were almost equally divided between the Protestants, Catholics and Jews, but that the influence of the church was slipping among all the groups. Many of them had no use for the church and felt they were the victims and not the beneficiaries—they were looking at the material side of the church. Most of them were thoroughly convinced that the church was not particularly interested in them. They were quite sure the church was not doing all that it could to create a better economic and social condition.

Time will not permit an analysis of this survey but I strongly recommend to every city that such a survey be made, preferably through the Council of Churches and by experienced and trained workers. To me the most outstanding and alarming situation uncovered was the fact that the percentage of children and youth was very high and, while the children were making use of the public and parochial schools and libraries, also some of the community centers, the spiritual side of their lives was being entirely neglected. While they were being developed in an educational way, much of the other side was being left out. Add to this fact that, on the honor rolls of our elementary and high schools in our cities, you will find the names of hundreds of these young people. They are being given an education, but the American standards and spiritual thoughts are left out. From this group is sure to come a large number of leaders who are bound to make anti-American leaders. How long will it be before they outnumber your children and grand-children? We cannot bring up children in this atmosphere without creating a rebellious spirit.

Thus you will see that the Goodwill Industries are usually located in the greatest problem centers. This was not by mere accident, but because our ministry is to the underprivileged and needy.

We have had our difficulties the same as churches and missions have. It would be very unwise to use industrial receipts, money earned by handicapped and aged people, to support a church. The Goodwill Industries is not a proselyting body and, while it should offer a home either directly or through direction to those needing a church home, we are more interested to get people back to their churches than in forming church memberships that will cripple other churches. Let us now try to be a little more specific upon how we do it.

Certainly some of the service we have mentioned entitles us to be classified as, at least, a church organization, trying to execute some of the idealism of the church. There is still another work that has been inherited by the Goodwill Industries that, to me, offers unlimited opportunity. This is the contacting of people with God in an effort to help them in their daily lives and to understand his plan and purposes. I am very sure if an appraisal of our Christian efforts was made, we would show some real service at this point. So let's go into that angle a little further. Those of us who serve in the Goodwill Industries interviewing offices know that the church is very much misunderstood. Too many people are thinking of the church as a welfare or social organization, particularly in the lay field. Thousands of people have looked to the church for even food and clothing during the last few years. We cannot ignore these requests and yet most of us realize that the church is something more than a distributor of old clothing. Temporarily it has to take over the job of supplying and distributing material relief, but certainly this is not its task. It should be kept spotless, unentangled from the social and economic creeds but ever standing ready to correct and purify them. If it is to serve, it must be kept pure, much cleaner than material things. Our Goodwill interviewers will tell you that people find but little fault with the teachings of Jesus and his life, but are very much upset by many of his modern day followers. All the more reason for a better understanding as to what the church is.

Let's take a look at the experience of our Goodwill Industries and some of its work in contacting people. Last year more than four million people came to the Goodwill Industries to buy merchandise. Most of them came because of their economic need and to get the most for their money. We are thought of in this field as merchants and the fact that we are a Goodwill Industries does not necessarily make us any better merchants. However, I can say that most of the Goodwill Industries try to run their stores as Christian merchants, supplying an atmosphere that is very much needed in the community. We are much more interested in the homes than we are in the stores, notwithstanding the fact that we need the stores for revenue. Our prices are usually regulated on the cost of production plus the needs of the buyers. To say the least, these four million contacts offered considerable service for which the church should be given credit.

Our records show that more than 37,000 different people were given employment in our shops. They included many handicapped, all were *un*employed before coming to us, usually they were the discards of industry, the really forgotten people of our community.

They are only a part of the many thousands who appeal to us. As a rule they were given different supervision than the average industry is able to supply. Their physical, moral, mental and spiritual lives were ministered to, in an effort to bring them back to a normal condition. Who is willing to place the proper value on this work? Does it not represent an effort on the part of the church to set up an ideal condition in industry that might be, and should be, followed, especially by those who claim to be Christians?

Another 400,000 were contacted through the community Goodwill programs for children and adults. Our own Board of Home Missions and Church Extension contributed generously to many of these centers. Those of us who are familiar with their set-ups and the results accomplished are anxious to place this work among the top efforts of the Protestant groups. Here we try to demonstrate a social philosophy based on the teachings of Christ.

But even these many thousand contacts who, we hope, were helped by the Goodwill Industries in our churches, stores, and work shops do not represent the outstanding piece of work that the Goodwill Industries is doing. I can say this because I believe that some of it could have been done as well, if not better, by an organization not connected with the church. But I want you to think with me now of a service that was given, that only the leadership developed in our churches could have furnished. If there is one thing the church can do better than the government or private agencies, whether they be social or welfare, it is to furnish a leadership that knows God. Leaders who can and will lift God up in a personal way and introduce men, women and children to him. I am now thinking of the many thousands not included in the figures used so far, who found their way to the Goodwill Industries for advice, comfort, kindness and help, not the morons and down-and-outers, but college graduates, family people, young people, people from all walks of life, representing all sects, creeds, and denominations, people who had fallen on the great highway of life and were being passed by. If we could picture these thousands and dramatize their stories, we might be led to the conclusion that the church is not giving the service it should. Public evangelism may be temporarily going out. If it is, then certainly personal evangelism is coming in, that is, the need for it and the opportunity to use it. While many of our churches are showing decreased attendance at our public services, the offices of the family service societies, juvenile court, probation departments, some churches and the Goodwills, all are experiencing increased demands for service. What an opportunity we have! Dozens of people are passing your door every day, who are confused and, down deep in their hearts, trying to find a way out. They have heard a pulpit message at some time, perhaps tried to use it but failed. They do not know how to make the thing we call religion work.

Let's be a little more specific, and again I want to refer to the Goodwill that I know most about. Last year more than 13,000 people came to our Industries in Buffalo. *Un*employment and economic need brought in a little more than one-half of this number. The regular program of the Goodwill did, and should give service

in various forms to this group. What did the other 5,000 or 6,000 come in for? Oftentimes, just to have somebody to talk to. Usually in trouble, they had more than a physical hunger. All of them are interviewed by experienced, trained workers. Please do not misunderstand us—our Goodwill Industries is not a cure-all. Many times we did not have the needed help, and contacted other agencies and individuals in our effort to help them. We have long since stopped patting them on the back and wishing them good luck and God's blessing. God's blessing is needed, but sometimes He expects us to represent Him in the methods to carry it out. It was my personal privilege to interview at least 1,000 of this group. I purposely planned this as a little compensation for my efforts in connection with the work. No executive of the Goodwill Industries can succeed, unless he keeps very close to the needs of the people who come to this institution. I have talked with the parole cases, children, and adults with family problems, moral lepers, twisted and bent minds, outcasts, the friendless and the hopeless. We will not take time to analyse their needs. Not being a social worker or minister I was forced to use the thing that I knew something about—old fashioned American horse sense—and it works. While the other attributes are helpful, there is still a place in the church for the layman who is really anxious to serve.

Do not think that I am a faddist, suggesting the whole work of the church should be turned into an interviewing effort. Not so, because I daily see an increasing need for more effective pulpit efforts, regular pastoral work, radio ministry, institutional churches, and all the things we have maintained and needed as helpful agencies, but there is no substitute for personal Christian work. A large number of people who came to us were facing a severe crisis in their lives. This threw great responsibility on us.

Recently in my city a minister of one of our large churches had his office secretary call me to advise he was sending a man down to see me. Hundreds of cases are referred to us every year by ministers and laymen, most of them are referred because the sender believes that unemployment is the basic trouble. We are always glad to have them. That is the real reason we are in business. After interviewing this particular man I found that he had a good job, unemployment was not a factor. He did have a family problem that was most serious. A few Sundays before he had heard this same minister talk on family problems over the air. The minister seemed so sincere and competent that he sought a personal interview and much to his sorrow the interview was not forthcoming. It is needless to say that, as far as he was concerned, the minister had at least one less in his radio audience the next Sunday.

Frequently we have business men sending people in to us, they do not even take the trouble to find their needs. Because they seem to be on the inquiring and wanting side, they are sent here or to some public or private agency because the business man feels he is paying for this service, but he is really losing far more than he is paying out and oftentimes would he but listen to some of these

people he would change his whole business plans. He would help stop the trouble at the source.

Why are so many people coming to the Goodwill Industries? For two or three reasons. First, the Goodwills have become very well known in their various communities. They have usually responded with service as quick, if not quicker, than any other organization. They have shown a disposition to serve. Then again the Goodwill proper is not a church and some of these people, through a bitter experience, doubt the ability of the church to help them. Another reason is the Goodwills always maintain an employment or interviewing office, more and more to be operated by competent leaders. Add to our Buffalo experience that of 75 other Goodwill Industries. Some audience! Divide it up into eight or ten churches. What minister would not like to serve such a large church? And yet very few of these people would be found in the regular service. Add to the Goodwills the hundreds of other social service organizations that are giving advice and counsel and you will begin to get the picture—the real work of the church.

You can help the Goodwill Industries in your sections and encourage them to give better service. You can help them mostly by interesting the leaders of your community to understand better their work. You can help them equally as much by insisting that they be headed up by competent leadership, not only the superintendent but particularly in the staff membership, including the people who are asked to interview and guide these many thousands. Too long we have been depending upon the misfit for leadership—the minister or the layman who has failed to make good in other fields. Some who were too old to serve in a regular way, possibly a few who were themselves out of tune with God and the real church. Of course, we are dealing with misfits and underprivileged people in our work but we are fast approaching the day when we must have more efficient leadership or pass out of the picture. Whether our leaders be ministers, social workers, psychologists, psychiatrists or other specialists, they should above everything else be well founded in a fundamental faith in God and his church and their ability to help people.

Is this a church—a church in the Goodwill Industries? Is the effort we have made in our stores, community centers, work shops, chapel and church worth while? Yes, I think it is and that is the kind of a church I know most about. A church that tries to keep its idealism clean and put it into practice. Is this personal effort a church? I say yes, with all the emphasis I have. I have seen thousands introduced and re-introduced to God and this, to me, is the church as well as the mission of the church. And by its fruits ye shall know it.

Education and Social Responsibility

By Tyler Dennett

I FEEL just a bit uncomfortable about my topic. As I understand it you have been called together to discuss problems of the city with which I am not familiar and I cannot speak to your advantage on that subject.

For a good many years now I have been almost continually thinking about the general subject of education with particular reference to education and it has occurred to me that perhaps it would be interesting to work out the relation between education—particularly at the college level—and social responsibility, which does seem to have something to do with what you have come here to discuss.

Certainly you will not get very far with the improvement of the American city except as you are able to fall back upon a sense of social responsibility in the city itself. It always has been rather baffling to me that government seems to improve as it travels away from the citizen. Your local government is usually your worst government; your state government is a little better; and, without injecting a political note into the evening, I suppose you will all agree that the federal government over the years has been much the best.

We should expect it to be the contrary, should we not? We should expect that the government which is under our immediate observation and supervision would be good and that, as the government becomes more remote, it would have less attention and, therefore, become more careless and inefficient. That would be true, probably, if we could depend upon a degree of social responsibility in our citizens which, unfortunately, we do not find.

I have been thinking a great deal about the general subject of why you and I are so eager to send our boys to college. I have already done it twice and have in the last few years had to talk with hundreds of people who were eager to have their boys go to college. Yet I have not been quite sure in my own mind as to just why I wanted our boys to go to college and I have found a great deal of uncertainty in the minds of a great many parents. So, I have been trying to formulate and work out the reason why we want them to go.

It is a rather expensive experience; it takes four good years out of a boy's life and you can do a lot with a boy in four years. It takes a good deal of money, it calls for untold sacrifices—as some of us know—and we all want to do it. Why? Some probably for motives which are not too good. We will discard those motives; they are not worth discussing.

Sometimes people do some very good things for some very poor motives. Sometimes they get more than they deserve. I think that

often happens to parents who send their boys to college, for nc better reason than to "Keep up with the Joneses." That, I think, is the great reason why so many boys are pounding at the doors each year trying to get into college. They have only a vague idea as to what they come for. Surely their parents have vague ideas as to what they would like to have them get.

But disregarding the motives that we should send our boys to college in order that they may learn to want to be rich, or that they may thus acquire eligibility for membership in the University Club, why do we want to send our boys to college? Well, the answer I get very frequently is that we want to prepare them for life. That is rather a vague answer.

There are other more specific reasons. Of course, we must find replacements for those in the professions. There was a time when colleges, if you recall, were called into being in order that we might be spared the humiliation of an illiterate clergy. There was a time when the college was utterly indispensable in the development of the professional life of a growing nation which each year founded many new towns and required a staff of doctors and lawyers, teachers and preachers, in order that American civilization might be carried on. So the college at that time served an absolutely indispensable purpose and there could hardly be enough colleges to prepare for this ever increasing demand of an expanding country which, each year, had more highly differentiated social organizations.

Our country has now ceased to expand and we do not need so many colleges in order that we may have replacements. I suppose you have seriously considered that what the Methodist Church needs is more preachers. I do not go into conferences of lawyers today and hear that what the country needs is more lawyers or more doctors, in fact the trend is now quite the other way. One learns rather how we may limit this product from year to year, for there is now an oversupply of professional men in the country.

We need our colleges, we want our young men to go to college obviously in order that they may step into the places of those who hold the professional positions, but we have an enormously expensive series of plants and they are far more than adequate to take care of the replacements.

We need our colleges in order that we may add to the sum of human knowledge. It is not safe that we should go on as a nation trying to live on our intellectual capital. We have to learn new things, we have to add to what we know. There are some men here tonight who were in college about the time I was in college, thirty-five years ago, and I suppose you are as amused as I am to remember how many things we learned in those days that simply are not so today. The frontiers of human knowledge have been advanced and what we then thought was true is no longer true. There must always be this intellectual pioneering.

We must have our colleges for that purpose. I suppose that any one of us would count it a great honor and distinction if the boy whom we send from our own fireside to college might some day be one of those persons to make a happy discovery which would, some-

where along the line, advance the frontier of human knowledge. That is all very well. After all, it is a relatively small group, a very small portion of these eager young souls entering college each year who have the equipment ever to become scholars and we do not need all of these enormous plants that we have in our colleges and universities in order to supply the country with the scholars who may, by chance, be found here and there in odd quarters of our country. No, we want our colleges for something that is broader than that.

We want our young people to go to college for something less specific than that. We would like to raise the standard of citizenship. Is that right? We have a feeling, I say we, and I speak of Americans, we have this sublime faith in education more than any other nation on the face of the earth, I suppose, with the possible exception of Germany. We maintain these institutions and we even start new ones. We contribute enormously to the educational institutions of our country, especially to our colleges and universities, and we do it with the feeling that we are rendering a public service; that somehow our national life is going to be better and finer because of these institutions and because of the fact that our young people have had the opportunity to go through them.

I am disposed not so much to argue with you tonight as to think along with you. I have been throwing out of the window for the moment, to see whether I could get back again, this notion that the colleges really improve the quality of citizenship of the country. I think that is something that has to be proven. Perhaps it is true.

When I was in New York recently I happened upon a man, himself a university man, who had just come from lunch with an elderly gentleman who came to this country as a German immigrant and who still is able to speak the language only with a good deal of difficulty. He has recently retired from business. He has found that under the existing tax laws it is much safer for him to dispose of his business than it is to carry it on. Curious is it not that we should have a government that encourages that kind of thing? Well, he disposed of his business and he remarked to this friend of mine, who happens to be a trustee of a philanthropic institution of New York—not a university—that he had already written $20,000 into his will for this institution and that he was going to raise it to $50,000 and that he was going to put this institution in for $250,000 of the residuary estate if there should be such. My ears pricked up and I said, "Describe this man to me, what sort of a person is he?" He gave the description which I have just given and I said, "This interests me because here is a man who very obviously has this sense of social responsibility. I am interested to know whether, in your observations, you have seen any correlation between college education and social responsibility?" This man happens to be a graduate of a large institution and has a very excellent point of observation. He thought a minute and he shook his head and said somewhat doubtfully, "I am not so sure that there is."

Out of every hundred people there are some who have a sense of social responsibility. You know them in the communities where you live. If you want to do anything which is for the general good

those are the people to whom you most quickly and most surely go and where you are most certain that you will have a friendly and helpful response. There are also college graduates in your community. Are the two groups identical? Do you go to your college graduate for this or do you find that it just happens that some who have a sense of social responsibility have had the advantages of college education and some who have an equally strong sense of social responsibility have never been inside the walls of a college? I have been asking this question in a good many different places in the last week or ten days and I do not get any clear answer which leads me to think that there is any very close correlation between a sense of social responsibility and college education, notwithstanding the fact that the colleges in this country represent one of the largest charges upon the philanthropy of the American people and, of course, one of the largest charges upon the tax budget, particularly here in this western country where the state university is much more important than it is in the East.

Then I began to get a few books to see what people were saying, what the modern educational leaders were saying, how they were defining their task in the colleges and in the universities. I thought I had a clue to the explanation. I am going to lead you into something that I do not think I can lead you out of; I want to warn you. I am not going to try to tell you something but this is the way my mind has been working on this thing for the last few weeks, longer than that for that matter.

I re-read a book on higher learning in America, which has had a good deal of attention and which represents a good deal of thoughtful study on the part of the author, himself a distinguished university leader. He says that, if education is rightly understood, it will be understood as the cultivation of the intellect. He goes on to elaborate this thesis, in a good many ways which would seem to make education exclusively an intellectual process, an intellectual discipline.

I went into the last bulletin of the Association of University Professors. It just happens that they republished in it what was, I suppose, really the charter of their organization twenty years ago, or rather a statement of their purpose twenty years ago when they organized, when they sat down to define what it is they understand themselves to be engaged upon. I was rather interested to discover they classified their objective under three heads: One, to promote inquiry and advance the sum of human knowledge. Two, to provide genuine instruction to the students. Three, to develop experts for the various branches of public service.

The latter, perhaps, comes the nearest to the thing we are speaking about, the development of social responsibility, but it certainly is not identical with it. I have had some experience in the government service and it does not necessarily follow because a man happens to have a job with the government service that he thereby has a sense of social responsibility. Some of them are conspicuously lacking in it. This shocked me a little bit. I could go on through quite a good many speeches on education made in the last few

months and you would find the same thing being underscored and you would find missing anything which has to do with this development of the sense of social responsibility without which life would become almost impossible in our cities.

Then I turned to another man and I got something quite different. He said: "Knowledge alone does not present imperatives of conduct nor kindle aspirations for the good life nor necessarily exemplify it." All of the great teachers of the past have been ethical teachers. Well, now, if Bishop Waldorf said that it would not be news. He is saying that kind of thing all the time. This is interesting, because it happens to have been said in a recent study by Dr. Charles A. Beard who has never been numbered among the hosts of Methodist Bishops. I think it is particularly interesting that Dr. Beard, in feeling around, as he has, for some definitions for the functions of education, should underscore so heavily this ethical function, which he thinks is properly a part of education.

As I had tried to think back to the "good old days" when I was a young man and came into college with all of the enthusiasms which we had in that day, I do not know that we were more enthusiastic than the young men today, but we were enthusiastic about different things. It seems to me that there has been a little decline in the college in the emphasis placed upon a sense of social responsibility. I do not suppose that our young people of today have quite so much of a feeling of having a mission in the world, something that is pretty important for other people which they have to do for them. I think that our young people today have something of the feeling that, "If I do my work and do it faithfully I will have done my part and I won't meddle very much in other people's affairs." I think I can see by what natural sequence this change has come about in the colleges and universities because you will recall that, over the last generation, the colleges and universities have been struggling, and with a large degree of success, to free themselves from some of those old controls which, in our day, often had a tendency to throttle the intellectual life. The church itself did not escape that charge, when it had the colleges so much more under its protection than it has at the present time.

Certainly the colleges are freer today than they were a generation ago. They have achieved this freedom by saying, "We demand the right and we protect the right to search for truth and to follow truth wherever it leads us, regardless of what it may do to the prejudices which our fathers have tried to hand down to us."

There has been a real advance made in higher education in the last thirty or forty years by adhering rather severely to that line. Then, of course, in recent years the colleges and the universities have again taken shelter under that plea, because there have been such persistent and such constant attacks upon them because they were teaching, so it is alleged, radicalism and subversive doctrines. The college replies, "We do not teach radicalism or subversive doctrine of any sort. We search for the truth. We try to present the truth as we see it and we are not concerned with the propaganda of ideals."

I sometimes wonder whether many well-intentioned people in

their effort to keep our colleges clear from subversive tendencies have not in fact also done something to paralyze the development of this very sense of social responsibility which perhaps would be really important for our young people to have.

The night after I had talked with the man in New York about the German who is going to give him some money, I happened to be talking with a group of people at dinner, some of whom had become very much interested in labor organizations in New York. One person, a lady, had recently joined a union, not that she herself had any reason to improve her condition since it was very well assured, but with a feeling of social responsibility that she might be very helpful and useful to some other people who were greatly in need of material benefits.

She was telling some of her troubles, the difficulties that she was having with these very earnest people who were so ignorant. Her comment was that the most difficult thing about it is that they are so utterly selfless and those of you who have been brought in touch with some of these radical movements as I have will probably bear witness to the fact that very often you find people who, however ill-informed, prejudiced and ignorant they may be, do at least have this one quality, that they are quite selfless in their efforts. They are trying to advance what they believe to be human welfare.

I do not recall that I have ever heard it said of college graduates that they were characterized by utter selflessness. I do not know that it would be a fair way to judge the colleges by such a standard or to expect that they would be that, and yet I must say that I wish that somehow our colleges and universities, without surrendering again to those partisans who would like to make the college the special pleader for some particular "ism," could get back into our higher education a little more of the sense of social responsibility which I think really did characterize the colleges and universities of this country back one or two generations. I do not believe that it is an adequate reason for a college to exist that it should bring these young people in from all sorts of places and set up standards of living, the effect of which is to make them resolve that, whatever else they do when they get out of college, they will earn enough money in order that they may have all of those same things, some of which are very delightful but often not at all necessary.

There are those who tell me that the college, after all, is merely for the projection of American life and that you cannot expect from the college very much in the way of leadership along ethical lines. Perhaps that is true, perhaps that function of ethical leadership is one which the church may claim as its exclusive domain. I confess that I am not quite satisfied that the modern definitions of the function of college and of the university are adequate. I am wondering whether there is not here an enormous reservoir of power which might be used for the elevation of American life.

Without wishing to inject a partisan note I must say that I am in general agreement with what Mr. Hoover said the other night. "The curve of civic morality or governmental morality in this country seems to have been dropping." I would not agree with him that it

began to drop with the advent of the Democratic administration. I think it was on the toboggan before that, although I will concede that I think some of the people in Washington have greased the skids a good deal. There has been a decline in governmental morality. There has been, I think, a decline on the part of a good many people in a sense of social responsibility.

Not long ago I went back to a place in New England, with which I was very familiar when I was a young man, one of those textile communities which suffered with the decline of the textile industry until life in that region had become almost intolerable and it looked as though there was no hope or future. Then there came along a young cloth salesman, who had been brought up in the streets of New York and had passed through the New York public schools and whose parents had taken him to the Synagogue on the eighth day. He went into this Gentile community who looked down their noses at him while he rented one of those little mills that was battered and falling to pieces and then bought it. He then rented more mills and in turn bought them.

I went back there last year to speak at the opening of a high school which this little Jewish merchant had given to this community at the cost of $200,000. It was a better high school than my children could attend in a college town, in a much richer community. He had given them not only the high school, but he had given them a town hall; he had engaged a man to come in there to direct the dramatic performances in the winter and he had a man to direct the band. He had conceived of his function as something that had to do with the whole social life of the community, and in twenty years this man, who did not learn his lesson in college and who did not learn his lesson in a Christian church, has wrought the transformation of a community which was very much down at the heel.

We were talking the thing over and speaking about this family and that family whom I had known when I was a boy and whom he had known in later years and his comment was, "There was a time when they had it right in their hands and they let it go." There was a time when the American college man and woman had American life right in their hands. I am not prepared to say they have let it go, but I am prepared to say that they have let it slip. I should like to be able to say, what I am not able to say but what I think one ought to be able to say, that the American college and university has been a strong force to preserve the level of governmental and civic morality in the American nation. I wish it might be so.

The time may come when you gentlemen here go back to the various places where you live and wish to have the help and the support of those people in the community who are most intelligent, most effective, best able to help you, that you will go down the list of those who have attended our American colleges and say, "Why, of course, here is the group to which I should go."

Perhaps I expect too much of the colleges. Perhaps I have given them credit for too little. I am not trying to denounce anything. I am not trying to tell you something that you do not know. I have been thinking out loud. I have been trying to provoke your own

thought and if it seems to you that I have been unfair to the colleges, or, if it seems to you there are ways by which this can be done, I shall be greatly indebted to you if you would explain them to me. At least it seems to me I have stated what really is one of the great underlying problems of American education. We take our children to the kindergarten and the first thing we try to do is teach them citizenship. We carry that on through the grades and continue to try to teach them citizenship and we do not hesitate at all to teach them ethics. But for some strange reason when we get them in college, then we feel that we must confine ourselves merely to an intellectual discipline and leave out this other side.

I do not know why it is not a perfectly fair question to ask of a boy applying for admission to college, not merely, "Are you prepared for college?" but "If you get into college, what are you going to do?" It is a question which I think is rarely asked.

The New Methodist Hymnal

By Robert G. McCutchan

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(Editor's Note: In cold type, this excellent paper loses something of its original effectiveness, for in its public presentation, the hymns, to which reference is made, were actually sung by the audience.)

THE JOINT COMMISSION on the Revision of *The Methodist Hymnal* kept constantly before it these five definite objectives:

1. *Perpetuation of the Wesley tradition.*
2. *Varied needs and desires of the churches.*
3. *Different ages of Church members.*
4. *Continued emphasis on evangelism.*
5. *The application of the gospel to everyday life.*

There were others of course, such as the selection of suitable music for the texts, the inclusion of some things for services other than those of public worship and hymns for private devotions, but in the main the five points mentioned were always looked upon as major.

The Wesley tradition means much more than the mere inclusion of great numbers of hymns by Charles Wesley and of translations by his brother, John. Charles Wesley was dealt with fairly: while not all of his hymns that appeared in the 1905 edition of *The Hymnal* were retained, he still is represented by thirty-six more than his nearest rival, Isaac Watts. The reasons for omitting the most of them will be (or should be) apparent to anyone who will take the time to make a comparative study of the two books.

The Wesley tradition, in hymnody, means the emphasizing of those doctrines which, while not held exclusively by Methodists, have been peculiarly stressed by them—those things Bishop McConnell has termed the "Essentials of Methodism." John Wesley rewrote the Articles of Religion of the Anglican Church as the basic doctrine for Methodists in America, which basic doctrine is subscribed to, in general, by nearly all Christians. But Methodism had developed and become strong as a result of John Wesley's preaching of Conversion, Entire Sanctification, the proper religious guidance of children, and of the Witness of the Spirit.

The makers of *The Methodist Hymnal* have kept faith with those teachings. In *The Methodist Hymnal*, more than anywhere else, except in the sermons of John Wesley (which are not very familiar to twentieth century Methodists) we find the emphasis laid on these doctrines which are particularly Methodistic.

The word "conversion" connotes (or implies) more than the actual giving of oneself to God. It suggests the transition from the sinner to the saved: a recognition of unworthiness, a confession of

sin, a desire to live differently, a willingness to accept Christ as a personal Saviour as well as to accept Him as the Saviour of the world, and, finally, a determination to follow Him.

The writer of hymns often expresses our thoughts and desires in more fitting form than we are able to express them for ourselves; he helps us reveal to ourselves things of which we are conscious but which we find ourselves unable to put into words. His text helps draw out what is already there. Hymns aid us in making articulate our convictions.

It is my purpose to call to your attention certain hymns which might well be listed under the headings just mentioned, namely, conversion, entire sanctification, the religious training of children, and of the witness of the spirit. It will not be possible in the time at our disposal to sing each of the hymns mentioned, although hymns are written to be sung, not merely read, or played over on some instrument. If you would study your *Hymnal* to advantage, sing each hymn until you are familiar with the association of words and music. A prominent British composer accompanies each new offering he sends to his publisher with a request that it be played over at least ten times before it is rejected. If, after playing the composition at least ten times its worth had not been demonstrated, the publisher should feel free to discard it. So with our hymns: if, after giving them a fair trial (by *singing* them a number of times) they fail to make the right impression, then I, for one, should not waste more time on them but get at the study of others. Frequently it is only by such study that the true worth of a hymn may be discovered.*

* Those hymns which were sung at the Chicago meeting are indicated by printing the first line in italics.

CONVERSION

In *The Hymnal* we find what might well be called Aids to Conversion. These "aids" may be found throughout the book but may be noted particularly in that section called The Gospel, with sub-headings The Call, Repentence, Faith, Forgiveness, and Consecration.

The Call (Warnings and Invitations in the 1905 book):

190: "*Come to the Saviour now,*" by John Murch Wigner; tune "Invitation," by Frederick C. Maker. Both are new.

185: "God calling yet! Shall I not hear?" by Gerhard Tersteegen, translated by Jane Borthwick; tune "Federal Street," by Henry K. Oliver. This is a change of tune, the old one being "Rivaulx."

194: "*Come unto me, ye weary, and I will give you rest,*" by William C. Dix; tune "Meirionydd" (pronounced Mar-ion-eth, accenting the last syllable). Written by a Welsh farmer and cattle dealer, this is one of the best tunes new to American Methodism.

Repentence: In this sub-section the material is much the same as in the 1905 book.

Faith:

203: "Father of Jesus Christ, my Lord," by Charles Wesley; tune "Evanston," by Karl P. Harrington.

205: "Jesus, Thy blood and righteousness," by Count Zinzendorf, translated by John Wesley, who made the acquaintance of Moravian hymnody while he was in Georgia, and upon his return to England resolved to go to Herrnhut "to see the place where the Christians lived." The tune is "Ombersley," written by William Henry Gladstone, the son of England's great prime minister.

206: "Strong Son of God, immortal Love," from the Introduction to Lord Tennyson's *In Memoriam;* tune "Keble," by John Bacchus Dykes, a much stronger one than "Grostette" which was used with this hymn in the 1905 *Hymnal.*

Forgiveness: Much of this material might well be considered under the Witness of the Spirit. The following hymns will be mentioned later.

208: "How can a sinner know," by Charles Wesley; tune "Old 134th" or "St. Michael," one of the fine old tunes adapted from the *Genevan Psalter* of 1551.

209: "*Amazing grace! how sweet the sound,*" by John Newton. Having gone

"Through many dangers, toils, and snares,"

and having been "lost" and "blind," John Newton wrote this hymn out of his experience. It well illustrates what the Methodists meant by "the Witness of the Spirit." The tune is one of the early camp-meeting variety, folk-like in character.

Consecration:

214: "My God, I love Thee, not because
I hope for heaven thereby," an anonymous hymn which has been attributed to St. Francis Xavier, but which was probably the Latin form of a Spanish sonnet, translated by Edward Caswall; tune "Molleson," by an industrial chemist in the paint and varnish industry at Newark, New Jersey, Douglas Fletcher.

215: "O the bitter shame and sorrow," by Theodore Monod, Frenchman, educated for the ministry in America, an evangelical preacher who made himself known beyond his own denomination; tune "St. Jude," than which none better fitted for this hymn could be found. It was composed by Charles J. Vincent, English organist, publisher of music, and successful business man.

218: "O Love divine, how sweet Thou art!" by Charles Wesley. Dean Wilbur F. Tillett, eminent divine of the Methodist

Episcopal Church, South, said this hymn was a true aid to devotion when sung to "Ariel," by Lowell Mason, the tune to which it is set in the new *Hymnal.*

221: "Master, speak, Thy servant heareth," by Frances R. Havergal whose life was one of complete and happy consecration. The tune, "Amen, Jesus han skal raade" (Jesus shall reign), is by Anton P. Berggreen, eminent Danish musician.

223: "*Blessed Master, I have promised,*" by Charles A. Dickinson, based upon the Christian Endeavor pledge:

> *Trusting in the Lord Jesus Christ for strength,*
> *I promise Him that I will strive to do whatever*
> *He would have me do.*

The tune, "Bullinger," by Ethelbert W. Bullinger, has had its original ending restored, thereby greatly strengthening it.

The section called Songs of Salvation includes many hymns which might well have been distributed under the various headings just discussed, but it seemed advisable to include the most of the better known ones in a group to themselves. There has been some criticism of the Joint Commission from certain individuals for including any of the gospel songs in *The Hymnal.* I am not at all disturbed by such criticism. It is not wise to condemn all gospel songs. It is well to remember that many of our so-called "standard" hymns were once so condemned. There is danger, however, in a certain type of gospel song; the kind which kindles an emotion that cannot be harnessed to any practical use.

It is well for us to remember, also, that of the more than sixty-five hundred hymns written by Charles Wesley, most of them were no better than many of the modern gospel songs which we condemn so severely. We should not forget that many of Charles Wesley's hymns were what might be called "occasional"; such as "Hymns on his Marriage" (there were seventeen of them), "Hymns Occasioned by the Earthquake, March 8" (first edition nineteen; second edition twenty-two), "Preparation for Death" (one hundred forty), and so forth. He wrote one hundred "Hymns for Children" only one of which has survived. It is the hymn numbered 444, "Gentle Jesus, meek and mild." The Large Hymn-Book of 1780 represents the residue of John Wesley's culling of the works of his brother and himself through the years. The Wesleyan movement was well along by 1780 and Charles Wesley wrote very few hymns after that date.

No, it is not wise to dismiss casually and entirely all of the gospel songs. Many of them have proved their worth and there is a place for any song which may be used for the advancement of the Kingdom of God.

ENTIRE SANCTIFICATION

Entire Sanctification meant what was called Growth in Grace, Entire Sanctification and Perfect Love in the older hymnals. I would advise any who are in doubt as to what John Wesley meant by

Entire Sanctification, or Spiritual Progress, to read his little book entitled *Christian Perfection.* When you read it just note how often he quotes hymns to make clearer his meaning. The section in *The Hymnal* called The Christian Life, includes, under various sub-heads, hymns dealing progressively with Discipleship, Trials and Conflicts, Activity and Zeal, Integrity, Prayer and Guidance, Trust and Assurance, Peace and Joy, Hope and Aspiration, and Christian Perfection; introducing such terms as Discipleship and Integrity, and omitting such as Unfaithfulness Lamented, Regeneration, and Resignation and Consolation.

Discipleship: Some of the finest material in *The Hymnal* may be found in this section, The Christian Life; the sub-section called Discipleship being particularly enriched with much that is new in both hymns and tunes. Especially good new tunes may be noted at Nos. 264 and 265, both hymns also being new to American Methodism.

264: "*March on, O soul, with strength!*" by George T. Coster, a Wesleyan Methodist minister greatly interested in the poor, the sick, and the afflicted; the tune, "Arthur's Seat," an arrangement of a tune by Sir John Goss, the composer of the well-known anthem, "O Saviour of the world."

265: "*He who would valiant be,*" taken from John Bunyan's *Pilgrim's Progress.* The original form of this hymn comes at the conclusion of the conversation between Mr. Valiant-for-Truth and Mr. Great-Heart, where Valiant said: "I still believed what Mr. Tell-True had said . . . and therefore came out, got into the way, fought all that set themselves against me, and by believing, am come to this place." It seems to be a summing up of what John Bunyan felt was necessary "To be a pilgrim." The tune, "Monk's Gate," is an adaptation of a fine old English traditional melody.

Trials and Conflicts: There is not much that is new under this sub-head.

Activity and Zeal: These hymns show the new trend in Christian thinking. Several of the old hymns have been given new life through more appropriate musical settings than had been provided for them. A new tune often improves a hymn much in the manner in which a new dress improves the appearance of a woman.

279: "God of grace and God of glory," Harry Emerson Fosdick's great processional hymn, is doubtless one of the best known of the new hymns in *The Hymnal.* Already it seems to be a great favorite. The tune, "Cwm Rhondda" (Cum Rhon-tha), is by John Hughes, a Welshman who rose from the position of door-boy at one of the great mines in Wales to an official of the company. A great tune, it is now sung wherever English hymns are used.

283: "Stand up, stand up for Jesus," has, as its new setting, the justly popular tune, "Geibel," by the late Adam Geibel, blind Philadelphia musician.

288: "*Hark, the voice of Jesus calling,*" by Daniel March, Congregational minister, who, scheduled to speak before the Christian Association of Philadelphia, finding the hymns selected not suited to his text, "Here am I; send me," hurriedly wrote this hymn, which was sung from manuscript. The tune, "Ellesdie," long a favorite with Methodists, is a marked improvement over "Lux Eoi" which was used in the 1905 book.

292: "Go labor on! spend and be spent," by Horatius Bonar, was written for the encouragement of his mission workers at Leith, Scotland. It was his first hymn for adults, his earlier hymns having been written for the children of his parish. "Ernan," by Lowell Mason, is a better tune than "Illinois" for this hymn, and the use of the two new stanzas improves it greatly, being a much better selection for today.

Integrity: The use of the word "Integrity" seems to have been a happy and fitting choice by those responsible for the proper classification of the hymns. "Integrity" should have a place in a Christian life.

294: "Father in heaven, who lovest all," is Rudyard Kipling's patriotic hymn for English youth. The tune, "Germany," from William Gardiner, the English manufacturer of stockings, cannot be improved upon.

297: "Draw Thou my soul, O Christ," is by Lucy Larcom, Whittier's protégé and friend. The tune, "St. Edmund," by Sir Arthur Sullivan, was used as one of the settings for "Nearer, my God, to Thee" in the old *Hymnal.*

Prayer and Guidance:

301: "*Guide me, O Thou great Jehovah,*" written by the Welshmen, Peter Williams and William Williams; the tune "Cwm Rhondda." The change of tune from "Zion" to this one brought forth some criticism. The reason for making the change was valid. "Zion" was written for Thomas Kelly's "On the mountain's top appearing," which mourns over the fact that Zion was long held in captivity:

On the mountain's top appearing
Lo! the sacred herald stands,
Welcome news to Zion bringing,
Zion, long in hostile hands:
Mourning captive,
God himself shall loose thy bands.

The tune fits Kelly's hymn perfectly: the first four lines are bright, cheerful, and have strength; the last two savor too much of the lack of spirit which caused the captives to say, "How

can we sing our songs in a strange land?" While they interpret the lines,

Mourning captive,
God himself shall loose thy bands,

they are not at all suitable to be sung to such strong lines as

1 *Bread of heaven*
Feed me till I want no more,

2 *Strong Deliverer,*
Be Thou still my strength and shield,

and

3 *Songs of praises*
I will ever sing to Thee.

Hymn tunes are too frequently written with only the first stanza of the hymn in mind.

302: "Sweet hour of prayer," is by William W. Walford, blind English minister, not Fanny Crosby, to whom it is frequently credited. The objectionable anticlimactic stanza which closed,

And shout while passing through the air,
Farewell, farewell sweet hour of prayer,

has been omitted.

303: "Prayer is the soul's sincere desire," James Montgomery's fine statement about prayer, has been set to the familiar old tune to which our fathers sang, "I can, I do, I will believe," and has been called "Campmeeting" because it had no name and because it seemed quite appropriate.

305: "*O gracious Father of mankind,*" by Henry Hallam Tweedy, one of the foremost of contemporary hymn writers. Dr. Tweedy had set one of his classes in Yale Divinity School the task of making a study of a certain hymnal; the conclusion was reached that the Church was in need of some new hymns. Following Isaac Watts' example of writing hymns instead of merely criticizing them Dr. Tweedy wrote this and others. This one was submitted to *The Homiletic Review* which had offered a prize for a new hymn, and the author was greatly surprised when Edwin Markham, the chairman of the committee which passed on the hymns, notified him that he was the winner of the contest. The tune, "St. Michel" (known formerly as "Goshen"), is a fine setting for the hymn.

310: "Blessed Jesus, at Thy word," by Tobias Clausnitzer, translated by Catherine Winkworth, is new to American Methodist hymnody. The tune, "Liebster Jesu, wir sind hier," is one of the familiar German chorales, better known in another altered form as "Dessau."

Trust and Assurance:

316: "I sought the Lord and afterward I knew," anonymous, is also new. When John Wesley had some doubts in his early ministry, some of his close friends urged him to preach his faith until he had it. The fine tune, "Peace," by George W.

Chadwick, former Director of the New England Conservatory of Music, is new.

319: "*When by fear my heart is daunted,*" is by Percy Dearmer, late canon at Westminster. When the editors of *Songs of Praise,* 1925, noted English hymnal, wanted a new hymn on confidence in God, Canon Dearmer wrote this one. The tune, "Tantum Ergo," from Samuel Webbe's book of 1792.

325: "I look to Thee in every need," by Samuel Longfellow; tune, "O Jesu," a German chorale nearly two hundred years old.

335: "Jesus, I live to Thee," the "Mercersburg Hymn," by Henry Harbaugh; the tune, "Lake Enon," by Isaac B. Woodbury. Both are new.

336: "Jesus, still lead on," a beautiful hymn by Count Zinzendorf, to an equally beautiful tune, "Seelenbräutigam," by Adam Drese, harmonized by Samuel Sebastian Wesley. Incidentally, this is a good hymn for children to learn.

Peace and Joy:

338: "*Jesus, Lover of my soul,*" has been given the great Welsh tune, "Aberystwyth," as one of its settings. Charles Wesley's greatest hymn has had many different tunes used with it; the hymn has proven greater than any musical setting yet provided for it. Is this one destined to become great enough to live with the hymn?

355: "Sing praise to God who reigns above," by Johann Jakob Schütz, at whose suggestion Spener began holding the prayer meetings which were the beginnings of the Pietist movement. The tune, "Mit Freuden Zart," is new, as is the hymn, and both are well worth learning.

Hope and Aspiration:

361: "Dear God, our Father, at Thy knee confessing," is Katherine Lee Bates' last hymn. Dr. Earl Marlatt wanted a hymn on the immanence of God and Miss Bates supplied this one. The tune, "Deeper Life," was written for the hymn by Lindsay B. Longacre, the man who studied to become a mining engineer and who became a professor in one of our theological seminaries.

368: "Crossing the Bar," with Barnby's fitting tune. Note its inclusion in this section of the body of *The Hymnal.* It is well known now and should no longer be buried in a little used part of the book. It is a wonderful expression of hope and aspiration.

Christian Perfection:

376: "*Dear Master, in whose life I see,*" by John Hunter, is set to the well known "Hursley." John Hunter did much through

his *Devotional Services for Public Worship,* as well as by personal example and inspiration, to create a desire for a higher standard of worship in free churches.

377: "O come and dwell in me," by Charles Wesley; tune, "Old 134th" (St. Michael), from the *Genevan Psalter,* 1551.

CHILDREN'S HYMNS

If we are to rear children in the Christian way of life, we must provide them with means of expression. Singing is a perfectly natural form of expression for a child, and one of the best ways properly to direct him is to give him the right sort of thing to sing. Children sing with light tone and in much quicker tempo than adults and it is a delightful diversion for older people frequently to emulate them in their manner of singing. It tends to give release from that self-consciousness which is a bane of American church goers. "Except ye become as little children."

439: "*The wise may bring their learning,*" an anonymous hymn, with the tune "Ellon," by George F. Root, are both new.

437: "Father, lead me day by day," by John Page Hopps, British Unitarian minister who compiled three books of hymns for the home, children, and youth. The tune, "Orientis Partibus," is a famous old tune from one of the thirteenth century church plays known as the *Feast of the Ass.* It is known as the "Sequence of the Ass."

WITNESS OF THE SPIRIT

It was suggested a little earlier in this hour that the hymns "How can a sinner know," and "Amazing Grace" might well be considered here. Of course, several of the older, better known ones such as "Arise, my soul, arise," "O happy day," "I heard the voice of Jesus say," and others are found in *The Hymnal.*

467: "Not in dumb resignation," by John Hay, with the tune, "Llangloffan" (almost, if not quite unpronounceable by one other than a Welshman), are both new.

522: "How happy every child of grace," Charles Wesley's happiest funeral hymn which his brother called "exquisite," is set to the happy tune, "Alida," an early American tune said to have been composed by one D. B. Thompson. It is a delight to sing this hymn to this tune.

Time will not allow discussion of many valuable features of *The Hymnal,* such as the new and really grand hymns of Praise and Adoration which show an increasing interest in a more orderly, stately, dignified worship; the unusual number of appealing hymns and carols for the Christmas season, indicating an expanding worship of Christ; the different emphasis in the Easter hymns and carols; in short, features which make the book a collection of hymns suitable for the use of the twentieth century Christian.

In the light of the specific purpose of this gathering, it may be desirable to call attention to some of the newer notes which are pertinent; which certainly have to do with the application of the gospel to everyday life, and just as certainly with some of the tasks which the Church is under obligation to carry forward:

454: "The voice of God is calling," by John Haynes Holmes, and the tune, "Meirionydd," are both new.

458: "We thank Thee, Lord, Thy paths of service lead," and the tune, "Field," both new, are by Dr. Calvin W. Laufer, one of the editors of the new Presbyterian *Hymnal*. The theme of the hymn is found in the first two lines:

> *We thank Thee, Lord, Thy paths of service lead*
> *To blazoned heights and down the slopes of need,*

which call to mind Bishop Simpson's fine statement concerning the task of the Church:

> *The Church must go into the field with the farmer, into the tent with the soldier, into the forecastle with the sailor, into the pit with the miner, into the counting room with the merchant; it must go into the alleys and purlieus of the city, and grope its way up the rickety stairs and kneel on the bare floor beside the loathsome sufferer. Like the atmosphere, it must press equally on all surfaces of society; like the sea, it must crowd into every nook on the shore line of humanity; like the sun, it must shine on things foul and low as well as things fair and high. For the Church was redeemed and organized and equipped and commissioned for the moral and spiritual renovation of the whole world.*

462: "From Thee all skill and science flow," a fine hymn for medical missions, written in 1871 by Charles Kingsley for the laying of the foundation stone of the workingmen's block of the Queen's Hospital, Birmingham, England. The tune is "Gräfenberg," supposed to have been written by Johann Crüger about 1653.

473: "*King of the City Splendid,*" by George T. Coster; the tune, "City of Light," by his son, Arthur V. Coster. Three generations are represented in *The Hymnal* through this hymn, for the grandson of the author, Vernon B. Coster, who owns the copyright to both hymn and tune, gave permission for their use, the sole consideration being that his name and address be printed with the words and music. He wanted others to have no trouble in locating him should they desire to include them in other collections of hymns.

474: "*O holy city, seen of John,*" by Walter Russell Bowie; tune, "Ford Cottage," by F. C. Maker. Dr. Bowie, on the 125th anniversary of the organization of Grace Church, New York, in December, 1933, said:

> *It is not enough that we live in the best spirit and knowledge of today. We must be alert and sensitive to see the meanings of tomorrow. We live in a critical age when only those institutions will deserve to endure which are seeking to fulfill those better possibilities for human life, individual, social, national, and international, which the thought of the Kingdom of God requires.*

512: "These things shall be: a loftier race," by John Addington Symonds; tune the favorite, "Truro," from T. Williams. The hymn was written during "some moments of deep longing"—a longing for the betterment of the lot of the common people. The last stanza of the poem, while not so well adapted for singing as those used for the hymn, is quite worth quoting:

These things—they are no dream—shall be
For happier men when we are gone:
Those golden days for them shall dawn
Transcending aught we gaze upon.

Sometimes we wonder what this is all about; what is our authority; upon whom we may call for help in the battle for righteousness; who will aid us in carrying on? At the opening of this talk I suggested that the hymnist frequently aided us in giving expression to our thoughts. More than two hundred years ago, Johann C. Schwedler, so great a preacher that he was compelled to hold his Sunday service from six o'clock in the morning until mid-afternoon, preaching to relays of people, expressed what I am trying to say.

147: "*Ask ye what great thing I know;*" the tune "Hendon." A great hymn new to Methodism to the tune which will keep César Malan's name alive so long as hymns are sung.

The Clinical Training of Pastors

Earl Danford Bond, M.D.

I

MAY I start by comparing my education and experience as a doctor with yours as ministers and religious workers? My education was a materialistic one; my attention was focused upon the body, its organs and tissues, while yours was focused upon the soul.

But, as a psychiatrist, I moved away from the average medical interests toward subjects which concern the Council of Cities. My interest is in the mind of man and most of what I shall say about the Clinical Training of Pastors will deal with clinical experiences on the mental rather than on the physical side. Let me try in two different ways to describe the field of psychiatry:

In 1907-1908 I went to work in a hospital for mental diseases. My field then was circumscribed exactly: my job was to consider only the patients on the grounds. At that time abnormal people were considered to be in hospitals and normal people were considered to be outside. It was in these years that Clifford Beers first put out his book *The Mind That Found Itself* and began the force to which led the founding of the National Committee for Mental Hygiene. In the beginning, however, Mr. Beers and the Committee sought only to reform mental hospitals.

In 1917-1918 the war brought into view medical and surgical and psychiatric patients mixed in the same hospitals. Nervous symptoms appeared in the rank and file: neurotic patients under the name of "shell-shock cases" were given popular sympathy and after the war these cases did not disappear but were seen to arise from other than war causes. A family centering about two young people who entered marriage without care or consideration, pulled in two directions by different sets of "in-laws," given children whom they did not understand, set down in the middle of one of our cities, each one pursuing his own social purposes—all this makes a competent substitute for war conditions. And then in 1922, following the logical idea that some of the damage should be prevented, there was a natural extension to children. Guidance clinics were formed, often about a Juvenile Court—with Chicago leading the way.

Lately has come a wide-flung challenge—why should psychiatric experience begun at the cost of so much suffering not be given a chance to increase happiness and efficiency everywhere? Why not try to make it help the average man who is just getting by in life?

Then there is a second way to view this field. If one should divide the population of a town, state or country with reference to normality, one would find a long line with small groups at its extremes,

and large groups in the center. At the end furtherest from the normal would be found a few extremely demented persons in the wards of our state hospitals or schools for feeble minded. Only a long experience can make one realize the smallness of this group. Next to them would be placed patients suffering from chronic mental diseases. Here even in patients who have been suffering from dementia praecox for twenty-five years we see many signs of normally working minds. From this class came the painter Van Gogh. Last week I took Dr. Adolf Meyer of Baltimore to see a patient who had been in a mental hospital for twenty-five years. After introductions were made the two had a long and interesting talk about Egypt, Switzerland, and Colorado: the patient was fully responsive, interested and coherent. At the end of half an hour she began to speak of her delusions and hallucinations. The evidence is clear that in such patients a good part of the mind is working normally and another part abnormally.

A next step in the direction of normality brings us to the discussion of acute mental diseases. Here we meet the conception that a mind may be disturbed for three months, or six months or a year in a whole lifetime of happiness and efficiency. Here we have those states of depression which have caught so many of our most brilliant and valuable leaders. And it is interesting to the clergy that, in these depressions, there is found the sense of guilt built up to extraordinary heights, and this sense of guilt is to be taken entirely as a symptom of the illness. Alongside of these acute mental disturbances go the less definite groups of alcoholics, misers, and others who seem to let one particular craving warp all their social relationships. Then, going up the scale, we find the neurotics—people with inhibitions that get in the way of their giving the service which their potentialities would lead one to expect. In general they are tied down by fears. We come next to the most interesting group of all, which includes a great fraction of our population—people who are handicapped by nervous symptoms but who remain in the fight, managing to succeed to a greater or less extent in family and business life. They are oversensitive, overconscientious, too anxious and insecure. Last comes another little group of extremists—the perfectly normal, of whom the less said the better.

After such a survey does it need to be said again that "the more normal and abnormal activities of men are studied the more they tend to coalesce"? Emerson's statement is justified: "There is one mind common to all individual men." What is learned about any group in this line can be applied to any other group, and it is worth noticing that the most interesting of people are to be found in the center. Carrel says that "geniuses are as disharmonious as the insane"; "a great artist is rarely a great man."

The answer to the question: Where is the field of psychiatry, of mental hygiene? must be "everywhere between the extremes." And if this is so, it is too large a job for psychiatry alone. This large field belongs to education, to law, politics, sociology, and especially to religion.

II

In 1930 a practical step was taken in giving to theological students an interneship, by the formation of the Council of Clinical Training for Theological Students. The Secretary of the Council in New York will send pamphlets to anyone interested and I shall not describe the work in detail because I think that many of you know of it. An essential for training is work in different hospitals and social agencies which deal with suffering people, always under adequate theological and medical supervision.

In the Pennsylvania Hospital theological students in the summer of 1936 were met by two theological supervisors, taken on carefully guided tours of the hospital and then, under the department of nursing, worked on the surgical and medical wards. There were frequent seminars which included doctors, nurses, and social workers. What the students may hope to gain from such an experience is given in a report of a group leaving the Massachusetts General Hospital. There they discovered a greater understanding of medicine and social service as professions, a growing skepticism of so-called "spiritual healing" and a confirmation of the belief that religion has a more significant contribution to make to recovery and maintenance of life than is generally supposed.

Students have been taken to mental hospitals where they have worked with the patients, either as nurses, or as occupational or recreational aides. There have been opportunities to place some students in training schools for children with behavior problems. If theological students could be placed as learners in schools for children under ten years of age, there would be open to them an understanding of early character formation, impossible for them to get anywhere else in so clear a way.

With the insight and knowledge that theological students gain in any of these ways they should go out to be leaders in their communities—able to look through the abnormal and temporary variations in human behavior to the permanent and universal.

III

After a discussion of the clinical field and the possible preparation for it, we turn to the things that the pastor with such training can plan to do.

In physical illness the pastor can hold up the constructive power of faith everywhere in healing some disease processes and also can help patients who suffer from incurable ones to die nobly, if need be. There is teaching in some parts of some churches that I can consider only destructive. I see the statement that such illnesses as cancer, paralysis, locomotor ataxia can be healed by faith. I see the statement that ministers have come firmly to believe in obsession and in evil spirits. Such theological theorizing on medical subjects can lead only to disaster.

The pastor can visit, study and try to influence the hospitals in his vicinity, especially to influence them to regard patients as human individuals. In general hospitals this is necessary because doctors are

too apt to think of the patients as gall bladder cases or heart cases. In state hospitals for mental disease it is often necessary, because of the mass of the population from overcrowding and because the physicians are often forced into routine ways. There is no service greater than that which ministers can do in fighting to keep partisan politics out of welfare institutions of all sorts.

It is not easy to see what the pastor can do with most cases of chronic mental disease. If he understands the mental hospital near him, if he can give it his approval, he may be able to point out to a family the trouble that may come to children from certain kinds of mental disturbance in a household. And he may influence the family to place the patient in a hospital. He may advise that money should be spent in giving children a good chance instead of trying to do something for a patient which the state can do better. If chronic patients insist upon talking to him, he can listen without much comment except to call attention to the normal things in life. He may have to try not to waste his time if the patients show no ability to profit by him.

In acute mental disease the main problem for everyone concerned is to get energetic swift treatment at once—usually in a hospital. The family can be urged to take the unusual expenses for two or three months, not for luxurious surroundings but for active treatment. At the end of that time they should be made—unless immediate recovery is promised—to cut down expenses, if the amount of money involved is important to the family. In acute depressions, as I have mentioned before, a sense of guilt is a symptom.

In alcoholism there is danger of temporizing and of wasting time, unless the patient is willing to do his part.

In the well marked neuroses the pastor should offer a firm friendship and the securities of religious faith. Again he must not be used by the patient and he must know the limit of his own competencies and the resources of the community.

In the everyday emotional problems of the average man the pastor can do most. He may learn to understand the interview which can be a double-edged weapon. If, with proper training, he uses the interview in an effort to help his parishioners, he should seek the advice of some physician as he goes along.

How can religion bring more freedom to the self-oppressed? I wonder what religion can do to convince its worshippers that in the balanced life there is not only work, but play, rest, leisure, and contemplation. There is a general opinion that the Protestant tradition is rather against these necessary things; that it believes in unmitigated work which leads to a blessed state of irritable goodness. Are Saints tense and Sinners relaxed? If so, the appeal of religion to younger people is diminished.

Another consideration comes close to this. Does religious teaching or tradition distinguish closely enough between conscience and all sorts of ideas which attach themselves like barnacles to a central ethical self? In the concerns of religion we must find authoritative definition of the true conscience—the Inner Light but in psychiatry may be found definitions of pseudo-conscience, of impressions which

survive from childhood days in the guise of ethics but which essentially are accidents and mistakes.

And finally comes a matter upon which the pastor will have to think long: religious people can easily see the forces which make for discipline, but they have often not been able to stand the sight of those forces associated with freedom. They do not want to see in themselves the fundamental animal instincts, aggressiveness, evil thoughts. If they do see them, they are repelled. And if they condemn them, they condemn too much and run the risk of hampering those constructive instincts which alone have power to control their destructive companions. I want to suggest that perhaps we can manage man as he is and not have to shut our eyes to anything in him. There are things which make for optimism in this difficult situation. All our psychological ideas are new—they have not been available. They ought to give more and more support to progressing ethics and religion. They may help somewhat in harnessing the instincts which supply the power for re-making the world. I hope that pastors will be convinced that if they can "attain to more knowledge of the inner workings of their own minds more information about the subtle but none-the-less perfectly definite laws which govern the psychic" they can rise to their opportunities without having on the one hand to regress to what is a thinly veiled medieval theology or on the other hand fall victims to modern illusions. They will hold up to all people, at all times, an orderly, cooperative, understanding Christianity.

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Evangelism

By MERTON S. RICE

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Editor's Note: The following is a somewhat inadequate stenographic report of a very effective address.

I AM just a bit troubled about the whole idea of the emphasis and significance of the word "Evangelism." It is not in good repute in many minds. Many people believe that we have gone beyond evangelism. To me the interpretation of the whole ministry is evangelism. I do not care about the manner of your approach, but to me the whole business of the church of God is evangelism—to win the world to God. That is my own purpose—my one plan in my entire ministry. I know no other way to work.

I am going to talk frankly on a little phrase about Christ. "And when He was come near He beheld the city, and wept over it." (Luke 19:41.) I have read those words again and again. Year after year we come together in our Council of Cities. Some of you have been to most of them. Many of you have been to a good many of them. I go home, time and again, to wonder what of it anyhow? We make our speeches and pass our resolutions and give our findings committee the right to print what they think about it and that goes out. Do the cities get any more attention at the point of need because we held a convention of this type? Does it make the least real difference to the cities whether we meet or do not meet? Will it make any difference in the church, to Him, because this meeting has been held? Will it make the least difference in the reports of our church?

The famous, familiar and handy remark Mark Twain made about the weather comes to us again at this point. "Everybody is talking about the weather but nobody does anything about it." I am glad Mark made that little speech.

The plain fact is that the fellows who stay right down in the city and preach and pray, and practice what we believe, and don't get invited to Councils, are doubtless doing more about it than the rest of us. I heard great old Johnson Myers from Chicago just before he died. At a meeting in Atlantic City he had not said a word all day, and we had a group of men from various churches together. Fred Smith said to him, "Why don't you say something?"

"I'll tell you why," he answered, "I have come from the bedside of a friend and he will be dead when I go home. He told me to come and say to you that there was just one thing of any importance to him at all—that he had come through the struggle of a long life and all the efforts of reform and the very best thing that he knew

was the church of God." A very prominent business man in America, and his name is known to all of you, said, "Rice, there is just one thing on this earth that amounts to anything at all." I held his hand and looked straight into his face as I talked to him about the one thing of which he was sure.

I stand before you, one who has been thrown right in the city's midst for a very large part of all my ministry, and I am wondering whether all I may have thus far done would be noticeable to anyone who might make any sort of a survey of my town. Would such a person find any impressive thing I have done in the life of the town, and I have seen it grow from the figures Bishop Smith gave you a moment ago, to its present size.

I am a child of the country—I never saw a city of more than the common western county-seat town size, till I became a college man. I never expected to live in, or to preach to a city. The first time I stood in the pulpit of a city church in Topeka, I was almost scared to death. I lifted my ambition to the high heights. I started with five points on a circuit and my one ambition in the world was to attain a "station charge." A circuit seemed to me a thing from which, by hard work and prolonged life, I might some day escape; but now for almost thirty-five years I have been in the city task and for almost twenty-five of those years I have been in one pulpit driven hard against one of the most challenging and difficult situations the world of today holds.

Recently I was lecturing somewhere before one of our annual conferences. When I returned home I received a very long letter written by a woman, a wife of a preacher in a little country town, and tuned to the rather common note of our day and generation. She told me in that arid manner of those who are sure they have all the argument, and only pause to get more breath, rather than to receive rebuttal—she told me that the trouble with me was that I had not the least idea what they in the small charges such as she lived on, had to endure. She told me that I was in a big church and that all my people were rich and that none of us knew one single thing about what real hardship was. She said none of us had ever been compelled to go hungry—that none of us had ever had to wear rags. She told me a lot. I do not know where she ever found out so much about us. Anyhow, she wrote me a bitter letter. She suggested that I exchange pulpits from now on with her husband, and let him come out and lecture to me. Well, aside from being lectured by her husband, I was about ready for the exchange. That stirred me up more than anything else. I did not want her husband to lecture to me because I was afraid she would come along, but anyway she got an answer to her letter.

Of course I did not tell her that none of my members were rich—I did not have the heart to expose them. But I did wish she had to sit with the welfare cases I have to meet constantly. I did wish she had to hear the heartbreak that I have to hear day and night, and don't you tell me that I don't know about those things. But I have seen the church from a great deal smaller spot than has she. And when I turned to the General Minutes (it was a mean

thing to do, but I had them on my desk), I looked for the facts from her charge to see the slim salary of which she was complaining. It rather strengthened my fear-shattered nerves, to find that she was getting more than four times the salary I was promised on my first charge and have never gotten yet. She was paid too. I never did expect then to get a charge with a salary as big as the one she was complaining of receiving. I've got one now that is as big as it.

But I have told you this fragment of a recent experience just to get a setting in which to say that after all, right now the real hardship in our world's life is not out in the country places, but along reeking alleys of the city, amid the mad terror of unemployment before factory gates, and in the loneliness of the great crowds. The city, Oh the city! "And He beheld the city!" He saw it too. It wasn't the mere geography of it; it wasn't its walls and streets. He beheld the city and wept over it, and Henry Drummond adds, "and He went out and died for it." He did something about it, you see. I would not be so bold as to make any comparison, of course, but I, too, see the city. I just can't help it. I see it—I hear it—I feel it—I taste it—and I smell it. If I had any more than the familiar five senses, I would sense that much more of it, too. I am up against the city.

I have been trying to think about the church in the city in the light of the phrase of Jesus' with which I started this talk—the place the church has in the city—the passion the church has for the city—the sacrifice the church makes for the city.

Somewhere a long time ago—I do not know where—I read a sentence. It is a wonderful sentence and to me it has been a most provoking and prodding thought. "The very reason the Church is most needed in the city is likewise the reason which makes it most difficult for the church to exist in the city."

First, we must see the city, brethren. And I mean the city, not its mere geography—I mean the city. That jagged old skyline out there. Yes, I rather believe I could recognize the skyline of my town in any group of skylines that might be shown. I got up on top of the tallest building in my town to look at the various buildings that have come up since I was there and nearly all of them have come up since I have been there. I am familiar with it. I know the towering buildings; its spires and streaming smokestacks. I am familiar with the lay of its factories—I believe I would recognize pictures of our great workshops—I know its avenues—its boulevards —its parks—its bridges. I know at least some of its alleys. I sometimes think I could actually pick my way along in the dark in my town, if some fellow I have never evangelized didn't knock me down before I could get a block. But all that is not my town. Its tallest buildings might house its most stunted reality. Its most lavish palaces might be found to house its most ragged wretchedness. I must see my town, not merely its houses.

Last fall at the first meeting of what was called the National Preaching Mission, in our visit to Pittsburgh, there was spread on the morning paper as our session opened a bit of news which gripped my soul and which has been in my mind ever since—"354 Unknowns"

—was the black headline. Into one single grave their unnamed bodies were laid. You say it must have been the back wash of the war, from which we still suffer. No! You say there must have been some great accident or horror. No! You say they must have been the price of some great plague. No! Pittsburgh had merely carried out 354 of its unknown, and, shuffling them into one huge gaping grave of common heritage, called a preacher to speak a solemn word before the kindly earth was heaped upon them. Dr. Strenel, one of the Lutheran ministers of the city said: "We do not know who they were. We do not know why they were as they were, but now may they all rest in peace." And the unknown remains of 354 men and women were buried in one huge grave in Highwood Cemetery.

Who were they you ask? They were simply what every large city comes frequently to face, the flotsam and jetsam of the morgue. No friends, no relatives to claim or even identify them. All that is known of them is a short terse record of how they died. What went on in the tragic years that preceded their death, the books of this world will never record. I have twice recently been the head of a coroner's jury and I have had to go down in the morgue and see some of this stuff. The flotsam and jetsam of the morgue—and finally the city bundled 354 of them together and put them in one trench.

Somewhere, if we but knew where to look, are to be found the records of 354 babies born. Somewhere, once the light of life's morn broke across the infant faces—a light that has now set in the gloom of a mortal evening that is indeed a fog of impenetrable meaning. The illustration needs no emphasis for any of us who wade constantly through the tragedy of the city.

The men! The women! The little children! The reality of life as it is shown there—shuffling along, perhaps scarcely able to drag another step. And yet therein is all the significance of a human soul.

Recently in answer to my clattering phone in the middle of the night, I called a cab and went to a wretched section and to a dismal room in an old tenement house. There on a ragged bed of wretchedness I found an old man, who gave strange meaning to every ragged thing there and he said to me, "Have you anything that can be said to a poor old man who is dying?"

And in the attentive hush of the silence which waited there, as his friends in their interest listened, I said, "Yes, I have!" I read him the familiar words, and tried to reach back with a prayer to awaken again the memories out of which he had called me, while I also tried to reach forward unto the promises awaiting us and toward which he really yearned.

See the city! There it is! We cannot annihilate it as Bismarck suggested. Back to the country!—sounds good and we succeed in selling a few "acre farms" by such a slogan. But the city is here:—And it will not be solved by scattering it. It must be solved within itself. Our American cities present a peculiar American problem. Other cities have the slum problems of crowding masses of people, but they are problems of their own natives. London's slums are a

fierce sorrow, but the sorrow is among their own people. We have England with its English slums and Paris with its French slums.

I was up in a Minnesota lumber camp and I heard a man swear as I never heard a man swear in my life. He had a horse he was trying to drive and he couldn't. The horse stood on his hind feet and pawed every time the fellow yelled at him. This made the fellow swear worse than ever. He went on until I did not know what would happen. Finally he threw down the reins and turned to the boss and said, "Get me another horse. I can't drive this horse—he's crazy."

An old Norwegian, leaning against a pine tree, said: "You know, I used to think that 'whoa' was the universal horse language. I supposed that Adam stopped the first horse that went by him with 'whoa.' If you say 'whoa' to a Norwegian horse he might jump over the fence, but if you want to stop a Norwegian horse say this." And the fellow said "blurp" or something like that, and the horse looked around and the old fellow said something else and the horse walked off. The Norwegian turned and said, "Mister, I'll tell you what the trouble was. The horse didn't know what you were talking about; he understands Norwegian." And sure enough the horse had been raised by an old Norwegian farmer in South Dakota. Even our horses are talking a foreign language.

The slum of the American city has all the problems of the crowded, ill-housed group, magnified by the fact that they have come here from every corner of the world. Our problem cries to us in such a "babble of tongues," that were it not for the universal sense of need, we would have no way to understand. But the common distress of life, even crying in an unknown tongue, we can understand.

There is need of no argument to any of us here present, to say that the city, with its evident strata of society, its congested poverty, its segregated wealth, its lack of social coherence, its entrenched evils, its luring lights, its lack of moral restraint, its friendlessness—the city, if left to its own tendencies, will surely prove the downfall of our civilization. But I am just as sure of another fact: the great city, with all its massing of energy, resources, possible cooperation, if it be saved, can be our great modern power house, and that is the big challenge of the church in the city. See the city! See the city, brethren! Don't worry about getting away from the city—see the city!

My second urge is this: We must yearn over the city. When Jesus beheld the city, He wept over it. And well might He do so; He saw it. You can't help but weep if you see it, and the only way not to weep is to shut your eyes to the city. Well might Christ weep over the city. No one who sees it can keep back the tears.

One of the biggest and strongest men I have ever known, said to me one day, as we were talking over the matter of a big sorrow that had come crashing in at his door unbidden in the way death has, "Rice, I haven't been inside ten peoples' homes in ten years." I tried to tell him how both he and the town had suffered because of such a fact. If you see the city you will weep for it. It's a heartbreak.

Everyone of us should have a favorite place from which to look at the city. I have a big tower on my church up to which I trudge every once in a while and I stand up there and look down on my town. Jesus looking at His beloved city cried out: "Oh, Jerusalem, Jerusalem, Thou, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not." That's the way of this great yearning Christ of ours. We, as His church, must sincerely yearn for the highest good of the city. It should stir the deepest interest of our souls. It should indeed spoil our comfort, and drive out all "ease in Zion."

The great needy city! The city should be fully aware too of such a fact in us—the fact of such real interest will not need argument to make it evident. There should not be a trembling doubt in any heart of the genuine interest of the church, nor should any sin or entrenched evil rest complacently in their wickedness. If men see your interest in the best interests of their life, they know it.

When the Apostle Paul was just beginning to find his way to the place of his great service, he received instruction, "Arise and go into the city, and it shall be told thee what thou must do."

Go into the city, and listen; listen, for you are in the place to hear. It is not the mere grind of our car wheels, and honking horns, clanging bells, and screeching whistles. Listen, for all those things are strangely blended with ten thousand voices and shouts and cries and laughter. There is the voice of the great city. There used to be a place in Duluth where a great ravine was formed by two hills. I stood up 800 feet over Lake Superior because there the sound of the city came up this ravine like a great megaphone, and you could stand and hear the city; hear it all blended. You lost the screech of the whistles, the clanging of the bells and the cries; and all became one strange sound. This is the voice of the great city. Jesus heard it and hears it now. God help me to catch the compulsion of the cry that has arisen to a veritable roar in my ears of late. There do come times when I am blinded with tears and sick with the strife of this seething life. The city, crowded with sorrow and need.

My God! I have cried many and many a time, as I have gone from my sacred pulpit back to my study and realized the poor little efforts of my impotent ministry as they break, again and again, and vanish like the bubbles I used to blow and watch float out to burst into nothingness. I am sure I can see what should be done, but I look like a child trying to sweep back the sea. All this hurls me helplessly upon God. And that brings me to where I must say the third and last thing I am now to say, resultant of our conviction that we now await and must have again the same kind of sacrificial devotion and participation by which the church was first made powerful—a selfless, passionate spirit of sacrifice to get our work done.

My third exhortation—When Jesus saw the city, He wept over it and then went out and died for the city. I not only can see no escape for any of us before such an example as our Lord has given us, neither would I care to have anyone think I was attempting to find such an escape, if possible.

Hereby perceive we the love of God, in that He laid down His life for us, and we ought also to lay down our lives for our brethren. We all well know that right now this whole world of ours, and this America of ours, and these crying cities of ours, stand primarily in need of real religion. From whom are we to expect such a deliverance to be made? We may really want it, and may even venture to dare to frame our cry for it on lips of prayer, but are we willing to pay the price to back our prayers up? We possess today in much of our prized civilization what we have, because there were those who counted not their lives dear unto themselves in the face of hardship. Will we in our day, pay our price and transmit to our children what we have received in a manner that will urge them also to the full task of putting religion into tomorrow as we are convinced it should be put there? If we will, then the best days of all the Christian church thus far will be bound to dawn tomorrow. If we do not, then there can be no question but that the forces now being generated against religion will take full advantage of our carelessness and neglect. To this genuine response of the church before its great responsibility we are called. See the city! We yearn for it. Will we make the sacrifice such a vision and such a desire entails? Never before has the church needed such a full measure of devotion as it needs it now. Never did the city need the church more than it needs it now.

The City! It must become the city of God. And none of us can afford to die out of a great and crucial day to face the accusative fact that we left the great cause just our contributive ability away from where it might have been.

It is told of Henry IV, a fighting sort of a king, whom I am not recommending—that one day on his way home from a battle he saw standing on the street corner a nobleman so-called by the name of Crillon. The king reined in his horse and called out, "Crillon, go hang yourself! We had a great victory today at Arques and you were not there." And then he rode on. It is not said what Crillon did, but it is not the battle nor the fight-mad Henry I am commending. I would call to your attention the significance of the absence of any of us from the battle to banish oppressing need about us. I should dread to leave such a life as this to be met some judgment-laden day with the inquiry, "Where were you? We had a great victory and you were not there! Where were you?" I should not like to be forced to admit that I had simply not bothered to be there.

Some great revealing day we will be made to realize that there is really nothing else worth doing with our little all, except to give it in His service to help here and now to make a better world. And as Matthew Arnold put it in the close of one of his most brilliant verses:

"Charge again then, and be dumb,
Let the victors when they come,
And the forts of folly fall,
Find thy body, by the wall."

Oh God, help us as Christion men, as ministers and laymen in Thy great church, in a great day in the midst of these cities of ours.

Oh God, help us to do our work. It may kill us, but we are not concerned about that. We do want to get this work done. Strengthen us to do it; accept the feeble things we have been doing, thrilling us somehow with Thy great soul. Strengthen those little children at home; help us to lead them right to make a greater tomorrow than this day through which we have lived. And may the church of Christ come into the greatest life it has ever had because there has been the best response to the call for sacrifice that there has ever been. Help us not to fear one step but to go forward and spread Thy great truth for Jesus' sake. Amen.

The City and Its Challenge

By Bishop H. Lester Smith
Cincinnati, Ohio

THE subject I take is *The City and Its Challenge.* I take it because my entire ministerial career has been spent in and about the city. Three of my pastorates were in the city and the fourth one, before I went away to the Seminary, was in an industrial suburb of the city, so that my entire pastoral experience dealt with the work of the cities' population either in the heart of the city or as they came home of an evening to their suburban homes. I am speaking not without consideration and not without mature deliberation when I say that the major problem of the church is found in our cities, large and small, for there is where life is concentrated and comes to its best and its worst.

You will find in the Bible that the Kingdom of God seems to center in the thought of the Biblical writers in Jerusalem. The Kingdom of God to come is likened to a new Jerusalem, coming down out of heaven upon the earth. On the other hand you will recall that Babylon, another great city, is taken as the center of the Kingdom of Evil, so that you have the picture of one great city as the center of the Kingdom of Heaven and another great city as being the symbol of that which is evil—the very concentration of evil powers in the world.

If you run back in your minds through the life of the race, you will recall that the center of the world's life, as far as the highest development of the intellect was concerned, was Athens; the center of the world's art, as far as the best examples of artistic work are concerned, was Florence; the center of world's government, as far as the best organized, the most efficiently administered government of which we have any record yet was concerned, was Rome; and the center of the religion of the world of which we are devout and devoted disciples was Jerusalem where our Lord began His work, and the center from which He pursued His work and from which the apostles went out over the world with their commission to evangelize the world. And so we have taken the city to be the concentration of possibilities, good or bad, depending upon the leadership which the city has, and depending upon the conception of life and the ideals of life which are to be found in those leaders and in the citizenship.

Sodom and Gomorroh are ancient cities it is true—but Sodom and Gomorroh are modern cities, also, and you are now in the midst of a city that might very easily be taken in some of the phases of its life as a duplicate of the ancient cities of the plain. Even if you do find in this city gracious and beautiful and cultured ideals of life, you will also find these other ideals and these other habits of life which relate us to that which is worst and that which is basest.

In the city very largely rests the fate and future of civilization.

We cannot have any fatal optimism in regard to this proposition. We cannot blot out the fact and we cannot face the importance of the city with a laissez faire policy, which hopes somehow that God will bring out of the terrible possibilities of the city that which is good and wholesome and fine even if we do nothing about it. We cannot let our cities alone. This policy of letting things alone is actually founded upon the very naive philosophy that, if you just let a thing alone, it will get better. The old Greek philosophy, "everything flows," called the Greek philosophy of change, assumed that any change was good. Now change may be bad. If change is to be good, it has to be an improvement; it has to be an upward climb. But, "everything flows" and an upward climb are not things which go together normally. Things do not flow uphill unless there is some force applied to compel them to do so and the old Greek philosophy "everything flows" will not be adequate as a philosophy of civilization, because things cannot flow upward unless some one forces them to go in that direction against the gravitation of evil which is normal and natural and universal in society.

You are thinking, dear friends, of a situation in the world which we have inherited. We have the *status quo*. We have heard a good bit about it. The *status quo* has often been exalted as if it were an ideal condition and it is normally assumed that the *status quo* is a desirable situation to retain, but the *status quo* is nothing but yesterday's average. It is yesterday's average view upon any subject, and it was out of date the minute it was adopted; for it is the place where civilization and thought rested for a time before it began to go onward. So when we think of the *status quo* as being a thing to be retained, we are immediately classifying ourselves as "back numbers" and willing to get more backward in our thinking and in our attitudes. We must think of the *status quo* as simply being a halt in the march of civilization towards God's ideal. I suppose, as a matter of fact, that it is only fair to say that people's rather naive confidence in progress and in the inevitability of progress is an irresponsible faith in providence. It is an undeclared confidence that there is a good power ruling over the world; that there is a good God at the helm; that there is a benevolent force and power that intends good for humanity and is wise and strong enough to bring it about. But the thing which Christian people must keep in mind and which we must be continually calling attention to is that providence is limited by human cooperation. It was said of Jesus concerning a certain place—"there He could do no mighty works because of their unbelief" —and it might equally truly be said of your church and your city and my church and my city—any community—that there the activities of God through Jesus Christ are definitely limited by the unbelief or the inactivity or the lack of concern of the people who live there. And we must face up to the situation — that human cooperation is a necessity for the success of divine benevolence and divine activity. The church must give God an opportunity. This Board of Home Missions and Church Extension with its Department of City Work and its various other departments is an attempt to give God an opportunity where the opportunity does not normally exist.

Righteousness will not have realization unless we do something special about it and in a special way. That is the reason for our Board of Home Missions and Church Extension and its various departments.

Bishop McDowell's wife one time said that the reason she was a Methodist was because she believed that God could do something with the Methodist Church to work with, that he could not do with any other instrument available to him. She thought that was why God called the Methodist Church into existence and she said, while she was not sectarian in her spirit, that, if the Methodist Church by some strange catastrophe should be destroyed overnight, the first thing she would do upon getting up would be to reorganize the Methodist Church, because she believed God had an opportunity in the Methodist Church that he did not have in any other group or in any other way. That could be said of any Christian organization that is seriously and successfully seeking to do the work of God.

I am saying that concerning this organization, this Department of Cities, this Board of Home Missions and Church Extension. We need to have this kind of an organization; we need to have this kind of conference, because it gives God an opportunity to do some things that would remain undone if we did not have this kind of an attack at our problems.

The tasks which appeal to us in our city's problems are just about as wide as humanity. I suppose the task which appeals most spontaneously to all folk in the appeal for practical cooperation in the cities is the attempt to save childhood from the exploitation of wicked men and women and from the failure which comes from lack of development, lack of opportunity, and education, lack of health and of guidance. Childhood in our cities offers one of the tragic situations of our day. These children are being exploited by those who ought to be caring for them and if they are exploited by those who are responsible for them, what can you expect from society at large? The fact of the matter is that the church has a serious, a tremendously important task in looking after the children who are within the reach of our various Christian organizations. We cannot fail at this point, dear friends, without failing to do our duty by the coming generation. Not only will we fail to do our duty by these little ones whom Jesus Christ loves, but we will fail to do our duty by the society of tomorrow that will need to have the leaders and the manhood and womanhood which ought to be developed out of these boys and girls who are now going without adequate care or without adequate guidance and instruction.

I never go into a city that I am not broken-hearted by the shipwrecks of men and women that I see. I sit down in public places and I see life drifting by me with all the marks of broken hopes and broken ideals, with all the lines of despair and tragedy cut deeply into the face of the man or woman upon whom I am looking. It does not take very much imagination or very much knowledge of the world to read the tragic stories of life's failures in the broken men and women that you see on the city streets, or in the public places of the city's life. Tragedy walks stark and naked before any sympathetic heart that has a mind to understand and an eye to observe. How any

Christian man or woman belonging to any church in the city can rest until that church, that organization, has done its utmost to remake broken lives and recreate ruined hopes and ruined careers—how any man or woman can rest until they have literally followed in the footsteps of Jesus to gather into the arms of Love the people that have failed and fallen—I cannot understand. To be in the city where there is so much to be done and not be busy doing it and not being in some way successfully doing it, seems to me a tragic betrayal of the man who was betrayed by a kiss, only that we betray him by our neglect. We have folk about us in such numbers who ought to call upon us for sympathy and understanding. If you have ever been a foreigner in a strange land you will feel differently towards a foreigner in your own land. The man who has no friends, the stranger from other shores, is here and how many of them there are.

I heard someone say the other day in a conversation on the train—I have not checked up on it yet—that in a certain city of which he was a resident, there were 250,000 Poles. I know that there are more Jews in New York City than there are in Jerusalem. I know that in many cities in our country, citizens of foreign countries are far in excess of those who reside in the capital of their homeland. These foreign groups offer us an opportunity to carry the gospel of Jesus Christ to them, if we could only feel their need.

I had this experience when I was in Detroit. We had a committee in our men's Bible class that found jobs for people in our brotherhood who needed them, and we had some contact men in the different factories. I got a letter from an Armenian one day, asking me to get him a job out at Ford's. That was when Ford's five dollars a day was looking pretty good to a lot of folk, and this chap wanted a job at Ford's factory. I wrote and told him I did not know him, that I had never met him. I did not know whether he was a good workman, a sober, industrious, family man, dependable and reliable or an entirely different kind of person. I would not know what to tell Mr. Smith, who was then in charge of that department. I told the Armenian I could not recommend him. He came back at me with another letter and it was a long one. He told me who he was and where I could find out about him and he closed with this pregnant sentence: "Oh, dear reverend sir, please let my burning need blister your own skin." That said something I have never been able to get away from—"let my burning need blister your own skin." I found out about him and took care of his application myself and saw that he got the job.

Think about these groups in our cities that are cared for, sometimes by a special church of their own language, or by special workers of their own nationality, and sometimes as a part of an English-speaking proposition. Think about them not as a problem. I loath that idea of talking about men and women and boys and girls as being problems. It just does not seem Christlike to say to a chap that he is a problem. We ought to say, "You are a brother, and in the name of Jesus Christ I am seeking to give you what I can of assistance and the help of loving counsel to help you reach the relationship to your group and to your times, to your city and to your

God, that will make you useful and happy in your life." These foreign "problems" ought to be opportunities; they ought to be opportunities for loving service and kindly advice.

What shall we say about that more numerous group in America, our colored friends who are forming such a large proportion of our cities' population, even in the cities of the North today? Two or three years ago, I asked a colored friend a very frank question. We knew each other well enough so that I could ask it of him. I would not mention his name, although some of you know him. I said: "What does it feel like to be a colored man?" You know what I meant—the problems that he had to face—the spirit of discrimination and unkindly, unbrotherly attitudes. I wanted to know how he reacted to those conditions. Do you know what he said? He said: "When I think of the injustice of it, it's hell, but when I think of Christ, the fact that I belong to Him and He is with me and I am working out my destiny by His help and guidance, it's heaven."

It ought not to be hell when he thinks of social relationships. We ought to have the attitude toward our colored brethren in our cities that we must work together with them for the salvation of the city if the city is to be saved. We ought to think about them in the way of brotherly cooperation and friendly relationships in order that we may forget the colors that have separated us and remember the humanity and the Christ that unites us. God has made of one blood all the nations of the world. Do you believe it? I do, and I want to say, that to the best of my knowledge, never in my life, whether it has been toward the yellow, the brown, the red, the black, or the white man, have I felt any inhibitions in the way of the extension of my love, kindliness and personal friendship because of his color or his race. Never, so help me God, will I yield to that kind of unworthy attitude or feeling. We ought to recognize not only the Negro, but the members of other races on the basis of manhood, of womanhood and of character, and recognize the fact that the white race and all the other races must cooperate in our cities' life and in our world's life, if this world is to become the Kingdom of Our Lord, Jesus Christ, and if the cities of our country and of the world are to be won for Him. On no other basis can this be done.

I want to turn for a brief moment to some of the acute problems in our city and in touching on them I must touch on them rapidly. The American city problems are the most difficult in the world because there is not any country in the world that has the heterogeneity of our population. The thing that you are impressed with in England is that the city is English. Even London is overwhelmingly English. You can get in certain centers in which there is a concentration of a few thousands of foreign populations of one sort or another, but the overwhelming percentage of London is English. The same is true in Germany. German cities are German and Italian cities are Italian, and American cities are "hash." Every city population of over 100,000 north of the Mason and Dixon Line and east of the Mississippi River, is more than seventy-five per cent foreign-born or of foreign percentage. The fact that there are people from every

nation under the sun gathered together in these cities puts upon us problems that are almost indescribable in their complexity and in their difficulty.

Moreover, we have colonies in our cities where you almost have to know a foreign language in order to be understood. When I was pastor in Central Church in Detroit, there were Polish papers published there within two miles of my church. There were schools that taught in Polish; there were churches that had services in Polish, and men who had been born in Detroit who were twenty-one years of age and who were drafted for the American forces that went overseas could not speak English. They had been born in the city and lived there all their lives. Foreign colonies, foreign communities make numerous polyglot churches. I know one church which took a registration of membership for one evening in the boys' club and it found that thirty-one different nationalities came into that boys' club in thirty minutes. Thirty-one different nationalities, and when we think of that extraordinary difficulty, we may appreciate something of the strain and pressure under which we have been working in recent years in this country and some of the reasons why American city life is different from the city life of Great Britain or any other country on the Continent. We have been accused of having lawless and uncontrolled city life. That is one of the reasons, and it is one of the things with which we have to deal.

I sat at dinner last Sunday in the home of a preacher in whose church I had been preaching in the morning and as part of the table conversation, this question was asked me concerning this city. They said, "Bishop Smith, why is it that in the city of Chicago we have no larger number of outstanding strong churches than we do with such a large Methodist population?"

"Well," I said, "you are making an assertion into a question. I am not clear altogether as to the justification of the question, but nevertheless there is an answer to it if you will allow me to enlarge the question a bit."

Ask that question of most of our great American cities. Ask it of Detroit, of New York; ask it of Philadelphia; ask it of any large city where growth has been reasonably rapid, and here is the situation: When I went into the city of Detroit in 1912 we had fewer than a half million people—the census was 425,000. Eight years later the census showed one million and a quarter. Today the number is larger yet. To illustrate what I mean by the tremendous growth and expansion of our American cities—what has happened? This is the thing that has happened and it is illustrated in this Chicago Temple. There was a time when this church was the center of the Methodist life in Chicago and then the city got so large we had to build a ring of churches around the edge of it; and the city got larger and we built a second ring around that; and the city got larger and we had to build a third ring around that, and still a fourth ring a little later. And still it goes on. Just think of that for a moment. In sixty or seventy years this city has had to move out and some of the same people had to move from one church into another church and later still into another church, and everywhere they went

they had to provide a church building and church equipment for the adequate housing and care of a new congregation. The extraordinary expense of it and the extraordinary difficulty of it has been a thing which has kept our Methodist people, our Protestant people, under tremendous pressure.

It reminds me of old Scot Partin who came to the conference at Louisville in Brother Wilder's Market Street church. In the men's meeting on Saturday afternoon, Scot Partin, who was an old mountaineer from the moonshine country, wore a hickory brown shirt and blue jean trousers—no coat or vest, but was dressed just as if he were at home, for church. He was asked to say a few words and he said: "Wa'al, I come to town and there are a lot of things here I don't like. I do not like the women for one thing. For instance, they don't wear enough clothes, that is, they stop short of where they ought to go to and other places they go beyond the place they ought to stop. I don't like the way they act after they get married. When I was a young feller and you courted a gal, you could count on getting a gal that would last your natural lifetime. Now they are swapping every few months. That's no way to do it." He spoke about the breaking up of homes and the divorces of husbands and wives in place of the old-fashioned loyalty with which he was familiar.

I am thinking of that as an illustration of the difficulty under which the church has worked. When you are in England, for instance, you will be asked to preach in churches in which continuous religious services have been going on since Wesley's days. Wesley's pulpit is still standing. The parsonage he lived in is still standing. That parish, their policy, their church building, their organization has come steadily along through the generations. We have been improvising and arranging and rearranging, building and rebuilding, trying to adjust ourselves and adapt ourselves to all the problems we have and to all conditions we have, and the financial burden has been upon us in such a way that we can hardly bear up under it.

Then we have the question of keeping personality down in the center of the city, for, when you move out, then the center of the city becomes a missionary field again, and the first line becomes foreign population or Negro population, or industrial population, and you have to adjust your program and adjust your support by missionary giving from the suburban churches, and it makes a tremendous pressure upon these missionary supporters of these new churches which are seeking to get their roots down in the new society. But above everything else, the responsibility of keeping men and women interested in certain specific tasks where those tasks must be done, is a tremendous task for pastors and laymen. I have the conviction that a Methodist church can function wherever it can get an interested constituency, and get it to stay by and do the job. But the question of getting men and women who can see the Kingdom tasks in the perspective of kingdom responsibility and city responsibility and city-wide responsibility, is a problem for pastoral leadership which we have not yet solved. The work of the city challenges us by its difficulty as well as by its opportunity, and we are facing the task which we have to do with courage, because we believe it can be done.

I was coming out of the city of New York one day with a

friend of mine and we happened to be located in the same Pullman car for a long trip West. He was rather depressed in spirit. He said to me, "I never visit a city like New York or Chicago that I don't leave it with depression in my soul."

"Why?" I asked of him.

"Well," he said, "it seems such a hopeless task. Go up or down Broadway and see those thronging, milling multitudes, careless, heedless of anything except personal interest or personal pleasure, personal desire; knowing that many of them have not the slightest interest in the Kingdom of God, or the Kingdom of Heaven, or in their fellowmen—knowing that some of them are bent upon the prosecution of the vilest kind of ideas or desires." He said, "I am just staggered in my faith a bit and wonder how long, O God, how long will it take to make a Christian society. It takes me some time to get over it."

I had this experience a few years ago. I went out near the city of Pegu in Burma, where there is a four faced statue of Buddha. It is in the jungle and is now overgrown. It used to be in the heart of the ancient capitol of the Kingdom. This Buddha is 150 feet high and on each of the four sides there is a gigantic figure of Buddha that occupies the whole space of that great block of masonry. Standing on my feet I could just look over his thumb—that is how big he was. Buddha sits there and he looks out over the jungle with a calm and undisturbed countenance. He looks north and east and west and south. The most pessimistic religion in the world is expressed in that lack of concern about the affairs of the world. Why should he not be pessimistic as he looks the world squarely in the face and realizes that the evils which are in the world are there and inescapable and unavoidable. So he just sits there in despair about anything being done. He says nothing can be done and the whole business is wrong and existence is wrong and the sooner we quit living the better. Heaven to him is getting out of this world. The thing wrong with Buddhism is that it has not a fifth face looking toward God. The only outlook that brings us any hope in our problems in life is toward the most high. Looking out over the city's life, out over the world's life with a level and honest gaze, appraising the things we see, we must be filled with despair unless we have at the same time an eye of faith that can look to God and believe that He is able and that through us and by our help and cooperation He can do the thing which needs to be done. But, we will never do it if we are just water-carriers. We will never do it if we are just stretcher-bearers. We cannot do the work of Jesus Christ in the world by simply carrying water to the wounded, or by simply carrying the wounded off the field and taking care of them. We have to stop the devilish business. We must attack the very roots of the evil which we find in life—the evils of selfishness, the evils of lust, of sex, of drink, of harmful appetites of any kind, the evils of war, the evils of economic injustice and unrighteousness and of race hatred—we must get behind these things with the message and spirit and power of Christ. If we do that, we will be joining hands with Him in the task that He intends to do and that He will some day finish by our help.

Leadership

By Bishop Francis J. McConnell

THE FIRST TYPE of leadership is that of the expert. It is recognized today that popular institutions must stand or fall largely with their reliance upon experts. Division of labor rules in the sphere of religious effort as well as elsewhere, and division of labor makes experts. We can hardly defend provision for the expert in religious service which sets apart specialists to do all the praying for the people, or to hold the chief means of access to salvation, or to monopolize in themselves the virtues of godliness. That would be priestcraft indeed. We are speaking now of the presentation of truth in preaching, and the presentation of truth implies much that can be achieved only by the trained and practiced mind.

It is a strange notion that the people distrust experts. On the contrary, one of the shortest and quickest paths to popularity has always been through expertness. Historians sometimes say that the American emphasis on equality came out of the early frontier days when every man was approximately the equal of every other man. In the terrible struggle with forest, swamp, beast, and savage only two tools were at hand—the ax and the rifle. All men were alike equal before a daily possibility of a tragic fate. There was equality, too, in that men resented any assumption of overlordship by their fellows. Every man thought he was about as well fitted to rule as any other, and there was a feeling among the hardy frontiersmen of good-humored adequacy to or superiority to official tasks. So that when Andrew Jackson, the exemplar of that popular sovereignty which preached the equality of every man to every other, raised the cry of claiming the spoils of office as the right of the victor, he voiced the feeling of the frontiersmen about offices. Offices were good things to be enjoyed. If there were serious responsibilities, one man could discharge them as well as another. We would woefully misread that pioneer notion of popular equality if we said, however, that it had no place for the expert. In the handling of the ax and the rifle there were experts whose prodigies of skill were repeated in the frontier story as long as the frontier itself lasted. Anybody might be expert enough to fill an office. Not everybody was as expert in reading forest signs, or in tracking wild beasts or Indians, or in extricating himself from apparently hopeless plights as was Daniel Boone or Andrew Jackson. Nowhere has the expert received more honor than in those early pioneer days out of which the contempt of the expert in American life is supposed to have arisen.

Moreover, there were experts in public speech in those same days. The pioneer preachers became masters of an oratory all their own and attained that mastery by devoting their whole time and strength to preaching. If we were to pick out an expertism as distinctive

as any, we would find a form of it in the preaching of the circuit-riders in the day when, we are told, the characteristic doctrine of the frontier was that any man was as good as any other. No: we are not to turn our backs on an expert ministry in urging a more and more deeply popular preaching. An instant's reflection shows us that one road to genuine public favor is through the development of expert skill. So long as his fellow man does not attempt to lord it over him by airs of superiority, the ordinary man, the plain man of whom we think as the source of popular movements, is likely to give his fellow man unstinted admiration for skill in any direction, including public speech. An orator is thus able to command the admiration of men who cannot speak effectively to a group, for the man who can speak.

There is a point in the criticism of the trained minister, but the point holds generally only against those who become technical and overspecialized. The overspecialized expert is the one who loses sight of his ends in the use of his means, who keeps his instruments so constantly in the foreground that he seems to forget what the instruments are for. When men say of such preachers that they are "dry," the criticism means that the preachers have somehow lost life. What Christians, assembled to hear preaching, most desire is that the preacher shall refresh them into life. The ordinary experiences of daily life are likely to result in the evaporation of faith. Faith disappears as did the oil in the lamps of the virgins,—it burns out. If a preacher can address one hundred, or ten hundred, hearers every Sunday and send them away from his preaching "feeling better," "braced up," "refreshed," or "quickened" in the higher ranges of their living, he has performed well his main task. This is why there is sometimes so large a demand for young men in the pulpit—just because they are young. They are full of life. People catch the life and are invigorated thereby. The sad feature is that the preacher who is lively, merely because he is young, whose animation is the springing buoyancy of youth itself, so often ceases to be lively when he grows older. It might almost be said that the problem of training the preacher for popular effectiveness is that of keeping him young, or of increasing his youth as the years go by. For such spiritual youth is possible. When we speak of the preacher as an expert, we refer chiefly to expertness in getting hold of inner springs of life. The preacher must be toward himself a wise physician, or a wise trainer. He must avoid all that cuts into the fountains of life. For the people demand life, and the essential in serving people is to bring them life, if we are to be followers of Him who came that men might have life and might have it abundantly. This does not mean that the lively young preacher who puts in his time scampering through the fields with "our young people" is necessarily the worthiest fountain of religious life, for there are higher forms of life than this. To lead, then, a minister must know some things as an expert knows them.

A second type of leadership wins by learning how to discern and express what is in the mind of the people themselves. There is in the realm of historic study a conflict between those who maintain something of the "great-man" theory—the theory that historical advances come from outstanding leaders who see what ought to be done and

bring it to pass—and those who hold another theory which claims that leaders are of small consequence, that the people themselves make world-wide demands and that discoveries, inventions, philosophies, and religions come in response to those demands. The expositors of this theory claim, for example, that America would have soon been discovered if Columbus had never sailed, that the significance of Columbus was accidental, that there was a demand for a new route to the east and some one would have soon found it. The theory claims also that Luther was a relatively insignificant factor in the Reformation. Forces were at work which would have brought the Reformation if Luther had never lived, or even if he had opposed the Reformation.

Each of these theories has its element of soundness. Great movements do not come until there is a demand for them. Great theories get no chance until they fall in with the temper of a time. But it requires a great mind to recognize the demand and to phrase it and meet it. For the demand is at first not articulate. The time may yearn after something and not know what it is, or only half know. The people can speak best two words—yes and no. They can accept or reject. What the people are conscious of is a restless impulse, and they know what it is they want after it is put before them. Now, to catch this impulse in its loftiest phrases and to interpret it to the age itself requires genius. A man may be just a voice of his time, but, after all, there are differences in voices. Some are true and some are false. Some are accurate and some are careless, some attractive and some repulsive, some stiff and some flexible. The leader may indeed be only the voice of his time, but the voice may indicate genius in itself. The voice of autocratic command is indeed gone. We do not believe in the great-man theory, that some benevolent intellectual despot is to tell the people what is good for them, but, when the voice of revelation of the deeper feeling of the people themselves speaks, and speaks in terms persuasive, the people follow. This requires of him who is to be the voice the profoundest reflection, the deepest submersion of himself in the life of his time, the utmost loyalty to ideals, the most thorough training in the power of expression.

Let us look at this more specifically from the point of view of the minister. He preaches a sermon which seems to him to present truth in an altogether new light. The people are interested. They say after the sermon: "That was fine! I never thought of that before." Let not the preacher feel too much complimented. It may be that this new thought is one of which the people ought to think. It may be that the preacher should strive to sink the new conception deeply into the consciousness of his congregation. It may also be that the new thought is bright and sparkling, with no traces of lasting significance whatever. If the people say, "That is something that I have thought of, or half-thought of; that is something I have wished someone to say," the chances are that the preacher is on the path toward a message which will be a message of the congregation itself. The old definition of oratory expressed so often by Gladstone is pertinent—that the orator gives to the people in showers what he takes from the

people in mist or spray. The suggestion is legitimate of a mountain standing over against the clouds of the sea and condensing into running streams what floats as cloud against the mountain peak. This holds true of all forms of expression: even art must fall in with moods of the people which the people may not recognize till they behold the artistic expression.

As further illustration, think of the minister in public prayer. When the minister stands before his audience to pray, what is he expected to do? We reply, "To lead in prayer." What is "leading in prayer"? It is not praying just as one would pray in the silence of one's own room at home. I have no right to take my personal perplexities and grief to the Lord in public prayer, at least not in the language of merely personal petition. There would be something shocking in a preacher's carrying into petition in public prayer the anguish of his own soul over a purely personal struggle. No, leading in prayer means uttering the petition which the people would utter if they could. The people come in tired after the work of the week. They are refreshed if the preacher prays in such terms that they can heartily say "Amen"; if they seem to hear themselves praying in speech they would use if they could, speech that is not theirs by their own utterance, but theirs by immediate sanction as soon as they hear it. Paul said the last word on this and kindred themes when he gave advice to early Christians who indulged in public religious speech in an unknown tongue. When a man speaks in an unknown tongue, he may edify himself, but how can he that sitteth in the seat of the unlearned say "Amen"? The masters in any field, we repeat, are those who have caught the spirit of their time, and have so uttered it that it becomes a genuine voice of humanity. The few greatest books in the world's treasury have seized and said once for all the things forever true of human life. According to James Russell Lowell, the abiding significance of Cervantes' *Don Quixote,* for example, is that it sets forth in imperishable prose that conflict between the ideal and the actual which is the perennial mark of man's struggle. It would not detract from the justice of this remark to discover that Cervantes himself was not deliberately dealing with any such problem. The chief significance of any man's work may be a quality of which he himself is not conscious.

A congregation itself may utter through the lips of a preacher a distinctive prophetic message. The preacher is to recognize this possibility and lift it to as high a level as may be. The initiative toward a larger message may indeed come from the mind of the congregation itself as the preacher learns that mind by intimate personal contact. The force in the message too may come from the congregation, but the preacher must strive to press into the wine of rare spiritual speech the best fruitage of the wisdom of his people.

Some one asked the other day, "How can a radical with whom very few people ever agree, be called a leader?" In other words, how can one whom nobody will follow be a leader? Leadership means nothing without followers. The usual answer is that such a radical is saying what everybody will be saying a generation hence. The implication in this answer is that within a generation the world will

have moved up to the radical's position, without any particular dependence on the radical.

It is quite common for a certain school of historians to teach that the Abolitionists in anti-slavery days, for example, were noble heroes and all that, but that they had nothing to do with freeing the slaves. That would have happened through the play of economic and other such forces, if Garrison and Phillips had never said a word. It seems that these worthies wasted their breath, to say nothing of raising a lot of ineffectual disturbance and causing themselves a lot of useless pain.

This sort of comment goes today, as men speak of current radicalism. The trouble with the comment is that the vehemence of the utterance about radicalism contradicts the comment itself. That is to say, if what the radical says is inconsequential, why make so much fuss about him? Why get angry about him? Men do not ordinarily fly into a rage about inconsequential nothings. If what the radical says amounts to nothing, why not treat it as nothing?

The truth is that defenders of present orders, upholders of current systems, reactionaries of all stripes, do not want the public even to hear the words the radical says. Suppose we lived on an island where some radical preached the possibility of transforming the social system of that island into "XYZism." This is just a blank term. Any reader can fill in the term with any system he pleases. Now the reactionaries in that island would say at once that the radicals were talking nonsense when they talked "XYZism," that there was nothing in it.

They would, nevertheless, begin to tear their hair when anybody pronounced the word. They would not want the word uttered. Why? Because they would not want the people even to get used to hearing it. For, if the people got used to hearing it, they would begin to ask questions about it and the reactionaries do not want questions asked about "XYZism," or much else for that matter. If such questions are asked, people may get an itch to try it out.

If the radicals did not do any more than to get people to talking about "XYZism," they would arouse the hate of reactionaries, for the reactionaries are aware that if people once get to be familiar with "XYZism" they cease to be afraid of it, and can begin to like it, and finally ask if it wouldn't be fine to try it out a little. That's why it is that the defenders of unsocial policies rage so furiously even at the mention of anything they think revolutionary.

Leader or not, the radical serves to get ideas into the popular mind and to keep them there. He is not a passive nonentity, but a seed-sower. He leads by helping to make seed-ideas of interest. Another man cuts the ripened grain and gets the glory of the harvest. Is not, though, the man who deals in seeds quite a leader after all? He creates the demand which has to be satisfied, and in creating it he starts germinating forces to work which are at work long before the harvest.

We are living at a time when the reactionaries have little to say that is worth listening to. Sooner or later people find this out. Then, though the radicals seem to proclaim ideas that seem only half-ripe,

movements start to turn a little more heat on these half-ripe notions. How does a farmer deal with green ideas or green grapes? He tries to put the green half-growths in the sun. The sun does the rest.

I dislike to use a military illustration, but after all there is such a thing as Christian warfare against evil forces, and Christian leadership in such warfare can learn something from secular leadership. In every large-scale campaign of any kind two types of leadership are required,—that called tactical and that called strategic. The tactical has to do with the details in a limited field. The tactician is trained to fight battle. He knows all about the "lay of the land" on which the fighting is to be done, about the weapons to be used, about the possibilities in march and attack and surprise. He is to look at the business immediately in hand and to attend to that.

The strategist, on the other hand, has to think, not of this or that battle merely but of the whole field of campaign. He knows well enough that it is possible to win battle after battle and lose the campaign. It is his duty to see what is essential over a whole field. Take the mere matter of resources. If he has or can get more resources than his foes, he can afford to let his enemies win apparent victories, till those victories themselves exhaust and defeat the enemy, that is, when one takes the campaign as a whole into account.

Now sooner or later this element of strategy has to rise into statesmanship, which is the ability to see all the factors in a nation's problem and to grasp the essential over the widest possible extent. Indeed, that problem as to anything worth doing in a society soon reaches out till, in one fashion or another, it at least touches forces at work over the whole world,—forces, too, that may seem at first to have but little to do with the immediate question.

A year or two ago I attended a convention of social workers drawn as representatives from organizations throughout an entire state. A government official showed that the dietary habits of the population of this entire nation had to be changed if we were to have the type of physical life on which everything else depends. The amounts of protein, carbohydrates, vitamins consumed had to be given better proportions. I excused myself for being amused at this ambitious program until I learned from statistical statements that such proposals are actually being put into effect,—and that the plan is not at all fantastic. Now, just the other day the newspaper dispatches from Geneva announced the completion of a report adopted by the League of Nations and soon to be made public about the problems of nutrition on a world-wide scale. This does not mean that the League of Nations has suddenly turned agriculturally minded. It does mean that the League recognizes that anything on a world-wide extent that affects the physical status of mankind has significance for better relations among the nations. Maybe the claim that wars have an economic base goes deeper than we have imagined.

It is true that Christian effort to lead the world to the loftiest spiritual heights cannot stop until those heights are sought on their own account. We are to seek the good, the true and the beautiful for what they are in themselves. All of which is sound enough, but Christian duty also calls for such attempt to change general social

conditions in this world that the good, the true, and the beautiful come within the range of visibility. These supreme goods, these ends —in themselves, suffer from the fact that the social atmosphere makes for low visibility, from smokiness and fog. To make heaven mean anything, we have to conceive of it as a proper environment for the contemplation of an utilization of the good, the true and the beautiful.

This does not mean that the Christian leader is to be interested in everything except the essential Gospel message. It does not mean that he is to be an expert in all realms of human activity, or in any realm except his own. He should, however, have an awareness of the significance of much that we call non-moral for the moral. In my boyhood I heard Bishop Thoburn say that in his judgment the majority of human beings who had lived on the globe since the beginning of time—taking the whole world over and the whole course of time—had never lain down to rest at night without being hungry.

Therefore, to sum up, we are engaged in campaigns and not merely in battles. At least we have some who see the need of fighting on the widest front. How well I recall the days of Francis Murphy, who fought intemperance by seeking to rescue individual drunkards from drunkenness. He fought a splendid battle,—on a narrow front. He had to wait till a man became intemperate before he could do his best and his most for him. All honor to the Murphys, but in the day of social regeneration and redemption and upbuilding which we trust is just ahead of us, their part will have to be minor and secondary.

In all attempts to bring in the Kingdom of God, the ideal must not be obliterated by the swarm of details, but the details must be kept in mind as the material on which the ideal is to work. The ideal has the glory of a pillar of fire by night and of a cloud by day. It cannot always have a sharp outline. The details, however, are what they are,—prosaic, commonplace, dusty, not to say dirty. I once spent some days with an officer of the United States Government whose duty it was to keep malaria out of a certain district. I went with him on some of his rounds of inspection. He was on the lookout for empty tin cans, for mud puddles, for anything in which water could become sluggish enough to breed a mosquito. It was a tedious method, but it won. With this ability to see the essential over a large field goes, in the highest leadership, an awareness of the time, the instant in which to call upon all the powers for an advance. There is no outstanding virtue in the leadership which is too far ahead of the hosts which it is to lead. There is possible, however, a keenness which catches the exact minute for going ahead. In the Old Testament story, God's captain was to advance when he heard the sound of the going in the tops of the mulberry trees. When the leaves began to rustle together the moment had come.

I remember years ago hearing Professor Olin A. Curtis, of Drew, state his conception of the leadership of Abraham Lincoln. The professor said that Lincoln never moved until he heard two anthems sounding at the same instant in his ears: the anthem of the human demand and the anthem of the divine response. A half-dozen years ago I heard a statement from a British sea-captain, a veteran of the

World War, which for me made Curtis' idea more definite and concrete. The captain said that he knew a harbor on a Northern sea coast which had to be approached by a long and yet wide inlet of the sea,—a veritable bay with dangerous tides. The safe channel lay in such position that in it one could hear the sounding of a surf on both sides. To hear only one surf meant peril. With the sea on both surfs sounding in his ears the captain could order his ship ahead even in a fog.

Findings of the Eleventh Council of Cities

Purpose

THE purpose of this Council has been to study anew the conditions, the needs, the opportunities, and the challenges facing the Christian church in our great urban centers; that together the church and her leaders may have a better understanding and a clearer vision of what may be done and what must be done to make the church more vital and the Christian Way of Life more compelling.

This Council has grown out of the conviction that the church is being more severely tested in the urban centers today than ever before; that because of the steadily increasing population of the city as compared with the rural population, we must be able to capture the city dwellers for Christ if we would save the world. For, as goes the city, so goes the rural communities, and so goes the world.

We wish to thank and to commend the Board of Home Missions, and especially the Department of City Work of that Board for planning this Council, and making it possible for so many of the leaders in our church together to face the great problems in connection with our city churches and to have so many skilled and expert leaders in their various fields bring to us such an array of interesting and compelling facts.

The Changing City

It is recognized that the problem of the city is a continually changing one. The modern city never becomes static, nor is there a day when the church can feel that she has "arrived" or found the way to win the cities for Christ. The problems that we faced a decade ago are not the identical problems we face today. Some of those problems are still here. But new and unsolved problems are emerging. We must face them with courage. We must rethink the church's task and plan together for a vigorous and statesmanlike religious ministry to the city.

Program and Method

This Council has given much consideration to methods and programs by means of which different types of churches have been able to minister in different cities most encouragingly and hopefully. We have been made to rejoice again and again at victories which have been recorded. Yet the conviction has been ever present and repeated again and again that it is not alone a new program, not alone some newer method which is required, but a new manifestation of the Spirit of the Living God working in the hearts and lives of men and women who have been made aware of the greatness of

the task and with new zeal have committed their lives unreservedly to an intelligent determination to find a way by means of which the church in the city shall make continuous and ever increasingly vital attack upon the forces of evil which so constantly impede the progress of the Christian Faith.

We have been made aware of the fact that the church is not gaining in its hold upon the life of the city dweller and that, all too often, the church has not fully sensed its responsibility or realized its power through Jesus Christ to transform the new and most intricate human relationships which our urban life has created.

We have been compelled to realize that no matter how much we must accept and use the power of our Divine Christ to accomplish the transformation of the modern city, we shall need the highest and best trained intelligence we can command to accomplish the desired end. Skilled and trained leadership, the best that our colleges and universities can produce, will be required. The best that can be commanded in the sciences and the arts must be provided. All is needed today to make our work alluring to the city dweller.

Types of Churches

Churches of many different types are required. It is our firm belief that there are no people anywhere who will not be influenced for the better things of life, when they are presented to them through a type of church especially keyed to the needs of their individual and community life. No matter what one's work may be, no matter what one's language, color, race or condition, he should have provided for him a church where he can feel that his deeper social and spiritual needs are ministered to, and where he can have fellowship with kindred hearts and lives and be at home with God's people.

Our convictions were again confirmed that no matter how difficult may seem the task of maintaining at the heart of the great city's life, a commanding church, such a church must be maintained. It was the firm belief emphasized often that such a church can be maintained and usually by the very people whom it seeks to serve. Such a church must be made to meet the needs of that people. It must be made up of men and women who will be glad to give of their time and talent to the maintenance of the various activities. Activities for boys and girls, clubs of many kinds, activities for youth and young adults, activities for men and women. If such a church will render service sufficient it will be a commanding church in the heart of any city.

In certain sections of our cities, an institutional church is demanded. And when such a church is properly staffed and its membership assumes its share of the responsibilities in connection with its work, it will reach the life of that community. We dare not, in the name of the Christ whom we serve, back away from any group of people because of their poverty, their background, their language, or color.

Much emphasis was placed upon the residential church which demands the best preaching, the best music, the best staff of workers available. A program of training, of teaching, of recreational and social and cultural development possible.

The needs of our Negro brethren continually stare us in the face. No people are more worthy, more needy, more promising in their spiritual possibilities than are they. Barred as they are on account of their color from so many occupations and social and cultural advantages, they are, in large numbers, poor and underprivileged. Everything humanly possible must be done to aid them in their struggle Godward.

The Oxford Conference

The Council of Cities gave eager and enthusiastic consideration to the report of the recent Conference on Faith and Order at Oxford. It was with an intense interest that we heard of the spirit of unity manifested and that representatives from so many lands with such differing backgrounds labored together seeking to find a way of life which should produce a more abundant life everywhere. The fact that the representatives, after having deliberated together for many days, left the Conference with the conception that the spiritual body of the church has been going forward and will continually do so in spite of every obstacle and eventually will completely triumph, cheered and inspired us all.

Institutions

The conviction was deepened that the social, the moral and humanitarian institutions which the church has created and maintains must be supported with still larger contributions of service and substance. Our hearts were cheered again and again as we listened to stories of rehabilitation and redemption through some of these fine institutions.

Religion Individual and Social

The Council emphasized with deep conviction that Christianity is both individual and social. That a redeemed society is as necessary as a redeemed individual and much harder to secure; but that the redemption of society calls always for redeemed men to make it a reality. We must redeem society or we will fail to redeem the world.

Personal Counselling

Every church is urged to make room in its program of activity for personal counselling. More and more the need of her pastors and employed staff members to provide a time when troubled or inquiring people may sit down alone with one capable of suggesting and pointing out to them a way of life whereby their adjustments to their own environment, their own family, or their own life may

be secured was made plain. This may not be a confessional. But it may be a place where men and women individually may be brought properly to relate themselves to God and to men. Experts in psychology, psychiatry, social economy, as well as physicians, should be utilized in aiding individuals to become properly adjusted But always the pastor must make it plain that he is ready to aid as best he can, all who will call upon him at stated hours.

Religious Education and Evangelism

A new awakening is coming to the church in the matter of religious education and evangelism. They are not opposed one to the other. They are most intimately related to each other and both must be emphasized in our city churches everywhere. There is no reason why our teachers and leaders in our churches should be slipshod in their teaching or in their methods. We cannot afford to be less accurate, less careful in our methods, or in what we teach, than can the teachers in our public schools. Today great quantities of information have been provided through the Board of Education from which pastors and teachers may abundantly provide themselves with up-to-the-minute information which will put our church schools on a par with our public schools in many ways. And from the youngest to the oldest groups these people may be won for Christ and the Christian church. The idea of winning men from lives of wrong doing to lives of Christian obedience must ever be emphasized. Men must never feel that they have reached a place where they need no further religious education. Adult education is demanded in our churches today as never before.

Our Youth

Startling are the statements which have been made as to the number of youths in our land who never attend a worship service where men and women gather to worship God. But the conviction of the Council was to the effect that the youth need not be lost to the church and the Kingdom of God. If the leaders of our church are sufficiently fired with Christian zeal, common sense, and an intelligent approach to the youth of our great cities multitudes will be won to the Christ way of life. Great fellowship, great preaching, great idealism, great music and great challenges to the youth of our day will greatly inspire them to Christian service.

Conclusion

We believe that Christianity is the only but sufficient hope for our cities. We believe that the Christian church is the chosen agency by means of which the cities and the world must be won for our Lord. We rejoice in the achievements of the past. We believe that the church will not fail. Programs and methods will greatly help, but we are persuaded that the gospel of Jesus Christ is the "Power of God unto Salvation," that through the gospel, through

that Christ, the world may be and will be redeemed. Christ must have the central place, and that place we here and now will give to Him.

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Otto H. Houser, Denver, Colorado
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